REPORT RESUMES

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INDIAN EDUCATION WORKSHOPS. PART I - EDUCATION OF INDIAN ADULTS. PART II - COMMUNITY DEVELOPMENT IN INDIAN EDUCATION.

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ARIZONA STATE UNIV., TEMPE, INDIAN EDUC. CENTER

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DURING THE SUMMER OF 1962, THE INDIAN EDUCATION CENTER OF ARIZONA STATE UNIVERSITY OFFERED TWO COURSES--EDUCATION OF THE INDIAN ADULT AND COMMUNITY DEVELOPMENT IN INDIAN EDUCATION. PAPERS WRITTEN BY STUDENTS IN THE COURSES AND REPORTS OF GUEST SPEAKERS ARE PRESENTED IN THIS VOLUME. TOPICS COVERED INCLUDE ADULT EDUCATION THROUGH PARENT-TEACHER CONFERENCES, ADULT EDUCATION PLANS FOR SPECIFIC TRIBES OR VILLAGES, COMMUNITY DEVELOPMENT PROGRAMS SUCH AS PRESCHOOL AND ELEMENTARY EDUCATION, TEENAGE ACTIVITIES, HEALTH EDUCATION, LITERACY PROGRAMS, AND SANITATION PROJECTS. THE HISTORY, CULTURE, AND ECONOMY OF SEVERAL INDIAN TRIBES ARE REVIEWED. BIBLIOGRAPHIES, TABLES, MAPS, AND ILLUSTRATIONS ARE SCATTERED THROUGHOUT THE VOLUME. (AJ)

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EDUCATION OF THE INDIAN ADULT

Community Development

IN

INDIAN EDUCATION

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
OFFICE OF EDUCATION

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Indian Education Center

College Of Education

Arizona State University

1962

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INDIAN EDUCATION WORKSHOPS

PART I

IE 522 Education of Indian Adults

PART II

IE 544 Community Development in Indian Education

First Summer Session

1962

Edited by

Robert A. Roessel, Jr.
and
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Indian Education Center
College of Education
Arizona State University
Tempe, Arizona

INTRODUCTION

The summer of 1962 marked the first time the Indian Education Center offered the courses; (1) Education of the Indian Adult and (2) Community Development in Indian Education. These two courses were specifically designed to meet the rapidly expanding needs in these important areas.

The response to the courses was very gratifying and it is hoped by staff members of the Indian Education that this publication will make a contribution to the growth and advancement of these two highly significant areas of Indian Education.

The papers herein collected represent the thoughts and attitudes of the members of the two classes. They do not necessarily reflect the thinking of the Indian Education Center.

It is our conviction that Indian Education, in general, will progress when more and more individuals take the time and make the effort to acquaint themselves with Indian leaders and Indian people thereby gaining an understanding and an appreciation of the problem facing our fellow Indian citizens today.

The Indian Education Center at Arizona State University pledges itself to help bring about the kind of understanding necessary for constructive positive action.

Robert A. Roessel, Jr.
Director
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PART I

[redacted] IE 522 Education of Indian Adults

First Summer Session

1962

Indian Education Center
College of Education
Arizona State University
Tempe, Arizona

PART II

IE 544 Community Development in Indian Education

Arizona State University

Second Summer Session 1962

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First Summer Session 1962

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PART I

EDUCATION OF INDIAN ADULTS

AN INTROSPECTIVE ANALYSIS OF EDUCATION
FOR THE INDIAN ADULT

By

Eugenie Thomas
(Yavapai-Apache, Pima-Maricopa)

EDUCATION OF THE INDIAN ADULT

Being an Indian I think I can give many reasons and look from all viewpoints concerning education for the Indian adult. To me, being educated isn't being awarded a diploma after years of study but the knowledge of learning the fundamental things that a person might want to do. This could be anything from sewing to baking a cake. We learn from many sources. One of these sources is from our parents. Unfortunately our parents never were taught the simpler things "other" parents taught their youngsters. In their way, lack of education is handed from one generation to the next. In our Indian communities this is the way it is, although all around us the non-Indian is progressing in true jet-age fashion. To the Indian all the desires the non-Indian possesses have the least meaning to us. Perhaps, this is a sign of stupidity or laziness. I believe it takes common sense to want better material things in this life. But, the Indian doesn't care for their fancy things or want to own them. With a little education the Indian would certainly desire these things. This is very important because it will create a desire in our children. I have spent many hours thinking about education of the Indian people. Each Indian from the very young to the older people need to be taught many things.

Where do we start to learn? The home is where most early stages of learning begins but our Indian homes aren't equipped with the things such as the non-Indian home provides for the little children to learn. Television and various books are unseen things in the Indian home. From early childhood the Indian seems to have two strikes against him and he realizes this very early in life.

Every nationality has its top singers and athletes but we Indians don't have that representation. It isn't because we don't have them, we do have many people among us who have natural abilities and talents. It is a shame to see all their gifts wasted, but being Indians they won't try to get ahead or improve their talents. An Indian seems to be a pessimist by nature. Can you blame him? If he is educated to have confidence in himself, will he at least try? This will remain an unanswered question for many years. If we start educating our young Indian adult now we might have some representation in the world outside the reservation.

I refuse to believe my people are dumb or lazy. It is because time, money, and circumstances seem to make it almost impossible to get ahead. Indian adults should be educated to the fact that "trying" is the most important thing in learning. Secondly, we should want a desire to learn. Surely, somewhere within us we, too, must have these emotions. We must arouse these emotions to pave the way for better livelihood for ourselves and be an example for our children. One of the many faults we Indians possess is that we are "quitters". We are almost like children although we are supposedly adults. We have to be pushed along by somebody from the outside before we reach our goal. I believe as adults we are more difficult to work with than children. For this reason whoever works with us has to be a top actor. This person must have the patience to match ours. He has to be able to hide and control anger and disgust.

Indian adults should have an education so that we can provide better things for our children. The more education we have the more money we can earn. As an educated adult the Indian would also make a better person that solves many of the daily problems among us Indians. Very simple things are made into big problems because we don't know how to solve them. With a little knowledge of common everyday existence life would have more meaning and all things will be easier for the Indian to handle.

We cannot get this educational help on our own. We have to get help from the outside. Somebody, somewhere, sometime will see us Indians as we truly are. Like any other people, we have our good and bad, etc. I am sure from these groups there will be a few who will desire to get more education. No doubt, circumstances prevent those who are willing to try in their starting a goal of higher education or a trade. We Indian people need help, there is no doubt about this. One can see with one's own eyes if one should tour any of our reservations. We have no running water, our diets are improper, housing is very poor and family relations aren't very good. A person with education could do something about these problems. Without education for the Indian adult, we are only half living. We can't grasp or desire without knowledge of how things could be if we learn to think and plan our lives. Therefore, if we do have adult education classes on our reservations, classes and courses would probably seem wasteful and foolish to the non-Indian. Each and every request for whatever the Indian wants to learn must not be refused. Each Indian has found the desire to learn "what" to him is very important. The desires of the young Indian adult and older Indian adult will be different. The younger Indian adult should be taught or want to learn budgeting, food preparing, first-aid, good grooming, sewing and simple arithmetic. Men should be taught furniture (simple)making, planting, and other things needed in our daily lives. Requests will vary as we do realize many things are unheard or unknown to the Indian on reservations. I think the Indian would feel more at "home" if all these things were taught near or on his reservation according to his needs and time. Everything should be done to please the Indian who truly desires to learn.

Courses and ways to teach the Indian adult will be very difficult. Though we are adult our emotions will be like those of a child. With a child these emotions are proper but with an adult there are problems. This is where the educator or whoever is trying to help will have trouble. We Indian people have many strange ways from the non-Indian. The educator must be aware of who he is working with or trying to teach. He must know as much as he can about "all" his students. He will have to devote all his time to the students. Remember, we are too far behind the non-Indian. The program for adult education should start now. We will be slow to learn, some will quit and some will stick to what they start. Success involves the educator. Failure will be partly the Indian's and partly the educator's fault. He must have encouraging words ready at all times. We adults will be harder to handle than children. The educator must always be handy to us day or night. Even if he is useless to what we need him for, as long as he is "there" the Indian will have the moral support he needs and wants.

The educator has to give up many things that are a part of him such as his time. His life and desire to help the Indians will force him to dedicate his life to us. He then would probably know our needs and desires. He would be welcome at any home among us. We are quick to learn who truly like us and want to help us. Only people who want to see us progress in this jet-age world of the non-Indian will come and help my people. As an Indian adult, I say help, help, help us in any way, we will accept if you give it to us. Perhaps, in years to come our Indian boys and girls who are the babies and little children of today will be good decent citizens with high paying jobs because we who are the adults "now" had the desire to learn, therefore, set an example for our children to follow.

What a rewarding feeling it would be for the educator who helped us and the Indian adults could live to see our children be a success in whatever they may attempt to do, all because "we" decided to do something about adult education "now".

Eugenie Thomas
1962

A CONSIDERATION OF THE IMPLICATIONS FOR ADULT EDUCATION IN CONJUNCTION WITH PARENT-TEACHER CONFERENCES

By

Benjamin Bennett, Jr.
July, 1962

CHAPTER I

ATTEMPTS AT ADULT EDUCATION IN ROOM ONE AT AN INDIAN DAY SCHOOL DURING 1961-62 THROUGH THE MEDIUM OF PARENT-TEACHER CONFERENCES

This paper is a presentation of the results of an attempt on the part of the classroom teacher at an Indian Day School during 1961-62 to get his children's parents to come to school and participate in parent-teacher conferences. It would appear that such a reporting procedure was relatively new with previous reliance having been placed almost exclusively upon their children's report cards for an understanding of how well, or poorly, they were progressing academically.

1. PURPOSES AND PROCEDURES

Reasons for the study. The study was established primarily to implement the teacher's belief that (1) he had an obligation to present as graphically as possible, and in as personal a manner as practicable, a resume of each child's work to his parents if said parents could be induced to show enough interest to come to the school and listen, (2) he had an obligation to attempt to help educate the parents to the fact that their responsibility to their children in the field of education does not cease when the child is sent to school but continues in a working relationship with the school, and (3) he had an obligation to the teaching "profession" to engage in a project which, in his opinion, would serve to help improve the educational milieu in the local situation.

Ground rules. To initiate action leading to the conferences, the teacher first sent a letter home with the child inviting his parents to a meeting and giving them three alternatives from which to choose: they could accept the time suggested, they could decline to meet at all, or they could write in a substitute date for the one mentioned. Because of the age of the children and the frequency with which they returned the letters, it is thought that the somewhat risky business of letting them get the notes home was satisfactory. There was a question about only one child not taking his paper home. If the conference time was accepted or if the letter was not returned, the teacher then set up the classroom to accommodate such a meeting and waited a minimum of 30 minutes for the parents to show up. The discouraging regularity with which they failed to appear actually caused more time (11 hours) to be spent in waiting fruitlessly than in actual conferences (8 hours and 49 minutes). Such a situation was rather to be expected however because of the relative novelty of the situation. All meetings were held in English and all were accomplished in the child's regular classroom.

Methods and devices used. Each conference emphasized the child's learning in English, reading, and health with mention being made of handwriting, arithmetic, and social development as areas of lesser importance. To realistically illustrate the comments about the child's reading, a tape recording was played in each instance with the parents watching in the text from which the child was reading. In the other areas much use was made of the opaque projector to show samples of the child's work throughout the year. It was felt that the main advantages to using the projector were in the fact that the teacher had better control over the samples shown, that the attention of more than one person could be conveniently focused on one paper at a time, and that the inherent novelty of seeing their child's work on the screen provided for greater parental attention. As an ancillary activity the teacher took snapshots of any younger children who accompanied the parents with the polaroid camera providing both the parents and school with pictures. Use of the camera within itself did not seem to be without interest.

2. COMPOSITION OF CLASS

Children enrolled. During 1961-62 there were thirty-four children enrolled in the class: twenty-one beginners and thirteen first graders.

3. RESULTS OBTAINED

Summary. Of the thirty-four children enrolled, conferences were held with the parents of ten of them. In reality there were only nine meetings inasmuch as one covered a brother-sister combination. Four of the conferences were attended by both parents while six were attended only by the mother. A total of 8 hours and 49 minutes was spent in actual conference and 11 hours spent waiting for parents to appear. Thus, exclusive of the time it took to set up the equipment, the teacher spent 19 hours and 49 minutes with the conferences. This time was spread over a three month period: March, April and May 1962. In breaking down the actual results it may be noted that meetings were held with the parents of 29% of the class while the parents of 71% of them either did not show up for the scheduled meeting or actually declined to participate.

Conclusions. From the above data the classroom teacher does not feel remiss in drawing the following conclusions:

(1) A small proportion of the parents of the children seemed to be very concerned about their children's academic progress and

(2) Most of the nine meetings held in 1961-62 were considered fairly successful and would appear to provide a nucleus of experience upon which succeeding teachers might build and which would eventually bring about a greater awareness of the need for home-school cooperation in the continuing struggle for academic excellence.

CHAPTER II

SUMMARIES OF CONFERENCES HELD

After each meeting the classroom teacher wrote a summary of the conference in an attempt to provide himself with as objective a device as possible with which to evaluate the entire reporting procedure. These summaries are reproduced here in an attempt to give a person reading this paper somewhat the "feel" of the conferences if that be possible.

1. A.B. and C.B.
FIRST GRADER AND BEGINNER RESPECTIVELY

The parent-teacher conference pertaining to A.B. and C.B. was held from 7:37 to 9:20 on the evening of March 14, 1962. It was attended by the children's mother, their younger sister and their two younger brothers.

Attention hard to focus. Inasmuch as the mother had her five children with her during the conference: the two subjects of the meeting and their three younger siblings, there was difficulty in gaining her full attention in explaining the quality of the school work done by the two oldest children. However, it is felt that by use of the opaque projector and tape recorder the fundamental impression of just what the children's strengths and weaknesses are in their various academic pursuits was successfully presented in spite of the mild commotion one of the younger children generated.

2. F.C., A BEGINNER

The parent-teacher conference pertaining to F.C. was held from 7:28 to 8:19 on the evening of May 4, 1962. It was attended by both parents and by the child herself.

Main areas of interest. It was explained to the parents that the two main academic areas upon which the most emphasis is put in the Beginners' Class are language and reading. In the former, F.C. shows somewhat of a flair for being able to pick up the English language readily while in the latter she falls definitely within the "average" group. Her enunciation in both speaking and reading is particularly clear but she seems a bit less strongly motivated in reading than one might wish.

Penmanship. Several examples of the child's handwriting were shown on the opaque projector to illustrate the progress made during her beginning year in school. And, such progress has been formidable for the simple reason that her first attempts at handwriting were very poor.

Arithmetic. In learning her numbers and using simple addition she does well.

Medical data. A resume of medical actions taken in conjunction with the school during 1961-62 was also presented.

Parents' reactions. The father proved more voluble than the mother. He noted that he went to a boarding school for seven years and even though he never finished a grammar school education, he still tries to improve himself whenever possible, e.g., this summer he will be with the forest service for a couple of months in fire control. The father is, in fact, one of the few adults the teacher has met in the community who seem to be neither attempting to impress the listener nor eliciting sympathy.

Summary. In summarizing it was noted that F.C.'s reading is quite satisfactory for a child just finishing her Beginners' year in school while her language development has been perhaps just a bit above "average". Her handwriting is now satisfactory although she did get off to a slow start in that area and still shows some weakness there. All in all she is most adequately prepared to enter the first grade this coming fall.

3. M.D., A BEGINNER

The parent-teacher conference pertaining to M.D. was held from 7:55 to 9:00 on the evening of May 8, 1962. It was attended by his maternal grandmother, his mother and his younger sister.

Important areas emphasized. It was explained to M.D.'s mother that in the Beginners' Class the two most important academic areas are language and reading with health following a close third. A brief explanation was then undertaken to acquaint her with the types of reading materials encountered during the Beginners' year and, more specifically, with those books that M.D. has finished or is now using.

Illustrative material in reading. A tape recording of the child reading in the third preprimer of the basal series was presented with appropriate comments by the teacher on examples of strengths and weaknesses. It was noted that M.D. seems to have a fundamentally sound basis for further, fairly rapid, expansion of his reading ability. His slight diffidence in class was noted and seen as somewhat of a reaction to earlier school actions in the opposite extreme.

Penmanship. Attempting to refrain from casting any unfavorable inferences upon M.D.'s previous school, it was noted that in handwriting he had his greatest difficulty last November when he first entered this school. The example of his first work produced did seem to be slightly shocking to the parent although when this was followed with samples of work several months later it was evident that she could readily see the improvement.

Arithmetic. The projector was also used to show some of the child's work in arithmetic which was quite "average".

Health resume. A resume of the health actions M.D. has encountered at our school was presented with especial emphasis upon the necessity of his having his hearing tested next fall. While the teacher has no particular reason to question his auditory acuity, this evaluation is one that is extremely important for every Beginner to have. It was pointed out that he missed it this year while entered in his previous school.

Impressions of parent. M.D.'s mother seemed quite interested, and linguistically able, in the presentation of the child's work. One received the impression that she was well aware of the implications of the explanation. There was one question she asked the teacher that quite stumped him: What kind of work was the child doing in drawing? It had never occurred to the teacher that anyone would attach any particular importance to such a skill and in fact such has been definitely down graded in M.D.'s classroom in favor of reading and writing. Unfortunately there was not a single drawing in his file for presentation on the opaque projector either although there undoubtedly would have been had he not come to our school in the middle of November, by that time the Beginners had left drawing pretty well behind them. One would rather think that M.D.'s mother is a type of person who pays more than lip service to the importance of education and one that can, and will, take a continuing interest in her son's further academic progress.

4. N.J., A BEGINNER

The parent-teacher conference pertaining to N.J. was held from 7:34 to 8:36 on the evening of March 13, 1962. It was attended by both her parents, her older sister, and the child herself.

Impressions. During the conference very few comments were offered by the parents. In fact the only time the mother responded at all was to a direct question. It would appear that they are satisfied with the child's progress in school. Probably the main point brought out in the meeting was N.J.'s general status, academically, in her class: she is quite an "average" student, neither excelling in her studies nor at the slow end of the class.

5. G.G., A BEGINNER

The parent-teacher conference pertaining to G.G. was held from 7:32 to 7:58 on the evening of March 23, 1962.

Rapport lacking. Although the mother seemed interested in the explanation and presentation of G.G.'s work, she did not have any questions concerning it. It was difficult to establish rapport and in truth such was not accomplished to the satisfaction of the classroom teacher.

Faulty impression? It would appear that his mother was all too quick to equate G.G.'s satisfactory work to superior performance in her mind. Although he can justifiably lay claim to the former status he by no means excels.

6. S.L., A BEGINNER

The parent-teacher conference pertaining to S.L. was held from 5:35 to 6:35 on the evening of May 11, 1962. His aunt and her two preschool age children and two of S.L.'s younger sisters attended in addition to his mother.

Difficult environment. With four children in attendance (whose ages were: 3 years 11 months; 3 years 3 months; 1 year 1 week; and 11 months 3 weeks) it was rather difficult, to say the least, to maintain an atmosphere conducive to a presentation of S.L.'s academic progress during his first year in school.

Data presented. The teacher did, however, manage to illustrate his comments on the child's reading with a tape recording and on his writing and arithmetic with examples shown by the opaque projector. It was pointed out to the mother that S.L.'s main problems in both language and reading thus far have been "lazy lips" and a diffident attitude. In each area he has shown improvement and it is anticipated that he will be able to more closely live up to his apparent abilities in the future. When asked about his lisp while the child is speaking Apache, his mother said that he has no such difficulty whatsoever. It may be that his school speech anomaly is being magnified by the child's habitually diffident attitude.

Impressions. S.L.'s mother said very little during the conference, so little that the meeting was actually less of a conference than a monologue on the teacher's part in attempting to explain a bit about the child's progress in school this past year. His oldest sister (who is 3 years and 11 months) did show very definite signs of being less timorous about the teacher than she has been previously. During the meeting she felt quite at home and did conduct herself as a four year old has every right to.

Evaluation. Unfortunately this conference could hardly be classified as an outstanding success. While it is hoped that the mother took away from the meeting a somewhat better idea of the quality of work S.L. is doing at the close of his first year in school, one can not feel very safe in assuming that she did so. Interesting and enjoyable but hardly an informative meeting.

7. V.L., A BEGINNER

The parent-teacher conference pertaining to V.L. was held from 5:33 to 6:05 on the evening of May 16, 1962. In addition to both her parents V.L. herself attended the meeting along with one of her younger brothers.

Areas emphasized. It was pointed out to the parents that in the Beginners' Class the most important academic areas are English and reading.

Reading. An attempt was then made to give an accurate impression of V.L.'s reading, which is extremely poor, without implying that the child is a total failure in her first year in school. Most of her difficulties seem to stem from immaturity and this somewhat difficult concept was explained as best the teacher could.

Penmanship. The most dramatic evidence of academic progress was shown on the opaque projector when several examples of V.L.'s handwriting, dating from September 1961 to April 1962, were displayed. The discernable improvement was most evident.

Health. Health actions taken at school in cooperation with Public Health were also explained.

Social development. V.L.'s overweening pugnacity at the beginning of her school career was commented upon and it was noted that such has been greatly controlled in the school situation now. At this point the mother volunteered that such actions were usual in the home situation too.

Impressions of parents. The parents' responses to the teacher's presentation were kept at a minimum thus making it extremely difficult to accurately assess their thoughts at the time. It does appear that the main thing the teacher was trying to get across: that V.L. is not a good student but that much of her trouble lies in immaturity which may mean that she could improve radically later, was successfully presented.

8. A.M., A BEGINNER

The parent-teacher conference pertaining to A.M. was held from 8:19 to 9:11 on the evening of April 11, 1962. His mother was accompanied by an adult friend of hers and also brought along A.M.'s younger brother.

Objectives. During this conference the classroom teacher had two main objectives: (1) to show the child's mother the quality of his academic work explaining that it is so poor as to preclude A.M.'s promotion to the first grade at the end of the current school year and (2) to explain why the child has failed in his first year in school, i.e., because of his miserable attendance record and probably faulty vision.

Parental response. Although the mother was prone to rationalize a bit when she thought she could, she seemed to accept the fact that the child's failure was inevitable. It was noted however that both the English and Apache pronunciation that A.M. achieves at home is faulty which would rather lead one to suspect his hearing. Emphasis was placed on the necessity of having the child in school when the hearing and eye doctors come or he will be passed by (as he was a year ago) much to his detriment.

Action. The mother then volunteered to check with the Field Nurse as to when the eye doctor will next be in the area and to make an appointment for A.M. to be examined. To this plan of action the classroom teacher gave his whole hearted support. The latter hastened to suggest that she also check to see if the child's hearing could be tested.

Prognosis. It is impossible to say just what the prognosis is. While the mother does show interest in the child and his academic difficulties at times, one cannot help but wonder just how sincere such interest is and how much is merely ostentation.

9. J.T., A FIRST GRADER

The parent-teacher conference pertaining to J.T. was held from 7:30 to 8:48 on the evening of May 7, 1962. Both parents attended and also brought along J.T.'s younger sister.

Areas noted. It was explained to the parents that the two main academic areas receiving the most attention, and consequently in which the children are expected to become most proficient, are reading and language. Unfortunately in both these fields J.T.'s work has proceeded at such an abysmally slow pace as to preclude his promotion to the second grade at the end of the current school year.

Samples. To illustrate the quality of the child's reading, the teacher played a tape recording made the same day on which J.T. attempted to read a selection from the primer, The New Fun with Dick and Jane. He labored through the story, on page 17, and it was noted that there is one group of this year's Beginners who are currently on page 108 in the same text. However the teacher seemed quite a failure in his attempt to point out the disparity between J.T. and his peers in their places on the continuum of primary school experiences.

Reaction to retention. It was obvious that the idea of J.T.'s being retained was not sitting well and the father asked if the child could bring his book home where he could teach him to read. The teacher immediately accepted such an offer of interest on the parent's part by telling the father that he could take the book home himself and while it seemed extremely unlikely that the child could be brought up to a position where promotion would be possible within three weeks, the teacher would be in no way adverse to such an attempt being made.

Arithmetic. The abominable work the child consistently has produced in arithmetic was shown on the opaque projector and while the father noted that he himself was quite a terror in arithmetic in his younger days, he did not offer to tutor his son at home.

Medical resume. A good deal of interest was displayed in the child's medical record kept by the school. Much interest and some disagreement between the parents with the father insisting that J.T. has never been ill a day in his life while the mother said that he has been in the hospital with diarrhea, etc., and has had the usual illnesses that children do get. It was noted that J.T. has difficulty hearing (healed otitis media) but that his vision is all right. The parents then asked specifically about his teeth and wanted to know if they are now in good shape. The teacher was able to tell them when the dentist examined J.T. and when he went to the dental clinic but what, if any, work he actually had done there and what sort of shape his teeth are in now could not be said.

Impressions of parents. J.T.'s parents quite surprised the teacher at their volubility and apparent interest in the child's academic progress. Both speak English moderately well (although the father's enunciation is not the clearest in the world) and neither is reluctant to do so. The father noted that he attended school in the community and then in California, probably at Riverside from what he said. It would appear that the teacher has been grossly underestimating J.T.'s parents although in truth from the child's actions in school during the past two years one could hardly have done otherwise.

CHAPTER III

A CONSIDERATION OF THE PARENTS WHO FAILED TO PARTICIPATE

While the resumes of the conferences held may help promote a sense of continuity and permit the children's following teachers to further explore this area with knowledge of what has occurred in previous years, it is thought that perhaps an even more essential function would be fulfilled by an evaluation of those parental units that failed to participate during 1961-62. Such is attempted in this chapter in hopes that the information contained will help succeeding teachers encourage greater participation.

1. A.B., A BEGINNER

A.B.'s parents were invited to attend a parent-teacher conference on May 10, 1962 but failed to appear. The family does have an infant born in 1962 who may have been ill about the time the conference was scheduled. (It is known the child has frequently been in and out of the hospital during her brief lifetime.)

School work. Had the parents appeared, the meeting would have shown the rather high quality of academic progress that A.B. has made as a Beginner. While not an outstanding student, she is extremely able and even continues showing improvement.

Prospects. This writer would tend to be optimistic about chances for parent-teacher conferences in the future with this family.

2. B.B., A BEGINNER

B.B.'s parents were invited to attend a parent-teacher conference on March 6, 1962 at which time they returned the note asking that the date be changed. Inasmuch as the date they selected had already been scheduled for another meeting, the teacher asked them to choose another time and apparently the negotiations became too complicated for there was no further response from the home.

School work. B.B.'s academic progress has been quite "average" but because of the parents' high standards and her older brother's exceptional success in school during his Beginners' year, a parent-teacher meeting would have to be carefully conducted. It would be essential to attempt to negate invidious comparisons between the two children.

Prospects. Chances of meeting with B.B.'s parents in the future are excellent. The family is probably the most progressive in the area and the father, who is a member of the Tribal Council, is especially interested in his children's progress in school.

3. E.B., A BEGINNER

E.B.'s parents were invited to attend a parent-teacher conference on March 20, 1962 and asked that the date be postponed about three weeks. Such was done but they failed to show up at the second arranged time.

School work. Had the meeting been held it would have pointed out the extremely high quality of E.B.'s academic work during her first year in school. She has proved herself to be a most capable student.

Prospects. This family has had more than a little domestic trouble recently and at the time of the scheduled conference the father may have still been in jail. Prospects for future parent-teacher conferences are probably fair if the home environment ever regains some degree of stability.

4. A.B., A FIRST GRADER

The school Principal personally invited A.B.'s father, the mother speaks very poor English, to a conference with the teacher on May 14, 1962. Failure of the parents to attend was not surprising inasmuch as they did the same thing last year when the teacher invited them to meet.

School work. A.B. is an extremely poor student, in fact this year his teacher gave him a social promotion to the second grade, and it is thought that the parents are only too aware of the fact. Thinking that such a meeting can afford them nothing but a review of their child's atrocious academic work, they probably are resigned to failure and do not care to have it brought up to them. If they ever could be persuaded to attend a conference the teacher would have to be extremely careful to magnify any small items in A.B.'s favor, without giving a distorted picture of abilities, to attempt to regain the fonfidence and good will of the parents. The father is regularly employed in a local trading post and speaks fluent English.

Prospects. A most challenging family to work with inasmuch as the prospects for conferences are practically nil. With such a poor prognosis success would be all the more pleasant. It should also be noted that there are still three younger children in the family to start school (one in 1962, one in 1964, and one in 1966) and that attempts should be made to restore some pride in the family in their school-home relationships.

5. D.C., A FIRST GRADER

D.C.'s parents were invited to attend a parent-teacher conference on May 2, 1962 to which they replied affirmatively. Then the classroom teacher met her father the afternoon of May 1 and he said he would try to make it to school the following day.

School work. D.C.'s school work has been quite sound although she is a most volatile individual. She also has a regrettable tendency to be unduly diffident of her own abilities. If care is not taken she may become more and more involved in a faulty school relationship (truancy, etc.) as her cousins who live in the same camp have shown deplorable signs of being all too willing to lead her astray. As much as this writer hates to admit it, D.C. is rather easily lead in such situations.

Prospects. Chances for parent-teacher conferences in the future seem fairly good.

6. L.C., A BEGINNER

L.C.'s parents were invited to attend a parent-teacher conference on March 9, 1962 and although they returned the letter agreeing, they failed to meet at the stated time.

School work. In school L.C. has been quite an "average" student with not much of anything to distinguish him one way or another.

Prospects. The child's home situation is largely an unknown quantity. He has a stepfather and infant brother by his mother's current marriage. The family also seems to be materially well off but the personalities of the two adults involved (although the mother's would be the only one of much value in this particular instance) have not been assessed by this writer. It is thus unknown what the prospects for future meetings would be.

7. T.C., A FIRST GRADER

T.C.'s parents were invited to attend a parent-teacher conference on May 5, 1962 but there is some question in the teacher's mind as to whether the child ever took the letter home asking them to come in. This in light of the fact that his mother did accompany another child's mother (her sister) to a conference. T.C.'s personality is just the type that would fail to deliver his own invitation too.

School work. The child has consistently achieved less well than his apparent innate ability would seem to justify during the past two years. During 1961-62 he also developed an ever increasingly resentful and sullen attitude toward the school situation in which the quality of his academic work deteriorated. If he failed to get the invitation home to his parents there was probably good reason for it.

Prospects. In the future it is suggested that any invitation to a parent-teacher conference be especially delivered by the teacher in person. If such be done the parents will probably respond as both are quite fluent in English and seem to be interested in the child's progress in school.

8. C.C. and J.C., BEGINNER AND FIRST GRADER

C.C. and J.C.'s parents were invited to attend a parent-teacher conference on March 16, 1962 but failed to appear. That they did not come was not at all surprising when one considers C.C.'s background. What was encouraging was the fact that C.C. seemed to think there was some possibility of them attending.

The children's school work. J.C. has acquitted himself a bit below par as a first grader while C.C. has gotten off to as good a start on her school career as one could wish for considering her various physical ailments.

Prospects. While it can not honestly be said that there would appear to be much chance of the parents accepting invitations to conferences in the future, it does seem likely that such have a better chance in 1962-63 than they had in 1961-62. Much patience is needed here.

9. F.C., A FIRST GRADER

F.C.'s parents were invited to attend a parent-teacher conference on May 12, 1962 to which they responded by having the date moved ahead one week. That afternoon they failed to appear though. Lack of transportation may have played some role in their not showing up inasmuch as they live a good two miles from the school.

School work. During the past year F.C. has proved herself to be without a doubt the best student in the first grade section (admittedly the "slower" group) in which she found herself. She is no slouch of a student even compared to all first graders in the school.

Prospects. The chances of getting her parents to come to a conference do not seem to be too good although a teacher who could sufficiently inspire their confidence might get results. While continued effort seems advisable one ought not be too disappointed if scant progress is made.

10. M.E., A BEGINNER

M.E.'s mother and stepfather were invited to attend a parent-teacher conference on March 7, 1962 but they failed to appear. The stepfather in particular is an unknown quantity in this family inasmuch as he just married the child's mother in the latter part of November 1961.

School work. With the exception of the latter part of November, all of December, and the early part of January when she was supposed to be in school outside the community but was actually out and then ill with scarlet fever, M.E. has attended regularly and has shown herself to be a most sound student. One definitely feels she has the innate academic potential to excel if her home conditions can be maintained in decent shape.

Prospects. In considering how likely it is that this family will be willing to meet with M.E.'s teacher in the future, one needs more information about parental attitudes than is now available. At least there is no reason to believe the family is hostile to the school.

11. C.G. and M.G., BOTH FIRST GRADERS

These children's parents were invited to a parent-teacher conference on March 15, 1962 but it was later learned that they probably were not at home at the time. It seems that both parents and the preschool age children stayed at Oak Creek during much of the spring of 1962 while C.G. and M.G. were living with relatives.

Their school work. Had the parents been in a position to attend the conference it would have been the teacher's somewhat difficult duty to explain that neither child is so much as an "average" student. M.G. is probably a bit less able than C.G. although they both appear to be performing not much below their apparent academic abilities.

Prospects. In future attempts to get the parents to a conference, one should keep in mind their past actions in living away from the community and be sure to determine if they are actually in the area or not. The mother speaks very little English with the father doing a bit better. Prospects seem fair for getting them to a conference in the future.

12. P.G., A BEGINNER

P.G.'s parents were invited to a parent-teacher conference on May 14, 1962 to which neither one responded, indeed P.G. herself was absent on May 14. Rumor had it that the mother was incapacitated with a sore foot during some of the second semester but whether this had anything to do with their failing to appear one can only speculate.

School work. A disappointingly poor student, it would have been the teacher's unpleasant task to point out her many weaknesses as well as few strengths had the parents come.

Prospects. An acquaintance with the home situation in general tends to make one none too optimistic about getting the parents in to a conference. The mother speaks English poorly and the home environment is less progressive than many. If a meeting could be held with this family, the instigator of such should feel justly proud of his accomplishment.

13. G.H., A FIRST GRADER

G.H.'s parents were invited to a parent-teacher conference on March 19, 1962 which they accepted but for which they failed to appear. About this time the family was making frequent trips to the san where the preschool age boys along with other relatives were being treated for TB. This added to the fact that the baby, who was born on Nov. 15, 1961, may have been ill off and on probably accounted for their failure to attend the conference.

School work. G.H. is about an "average" student. A person who maintains good work habits, it is disheartening at times to observe the meagre results she obtains from such conscientious effort.

Prospects. Although this writer has found the mother to be rather surly on occasion, G.H.'s father speaks excellent English and is the sort of person one would think would make a likely participant in a parent-teacher conference. Future attempts to arrange such a meeting probably will bear fruit.

14. H.I., A BEGINNER

H.I.'s parents were invited to a parent-teacher conference on March 8, 1962 at which time they positively declined to meet. Such an outright rejection was brought back to school by only two children in the class.

School work. Extremely difficult to evaluate, H.I.'s school work can at least be said to be "average" although the child is of such a withdrawn nature that one tends to equate any academic performance at all with success. On objective measurements the child did fairly well while his classroom participation was poor.

Prospects. With such an outright refusal to participate in a conference in 1961-62, one would think that perhaps more groundwork might be needed before tendering another invitation. Then too such a new request for a meeting might well be delivered in person.

15. V.L., A FIRST GRADER

V.L.'s parents were invited to a parent-teacher conference on March 26, 1962. The paternal grandmother seems to be quite a power in this family. In preparing for a meeting one might do well to cultivate her rather than V.L.'s actual parents.

School work. V.L. is, without a doubt, an extremely poor student. Had the parents come, the teacher would have had to look long and hard at her cumulative folder to find anything encouraging about the child's work.

Prospects. Chances for future conferences look none too good. That is not to say they are impossible, just improbable.

16. E.L., A BEGINNER

E.L.'s parents were invited to a parent-teacher conference on February 26, 1962. The mother had visited the classroom during a Valentines' Day party on February 14.

School work. E.L.'s school work has been excellent throughout the 1961-62 year. In addition to her unquestioned academic abilities, she probably displays more sound judgment in the class than anyone else. An extremely capable human being and exceptionally fine personality.

Prospects. It should be relatively easy to get E.L.'s parents in to a conference in the future. In fact it was quite surprising, and disappointing, when they failed to appear during the past year.

17. M.M., A BEGINNER

M.M.'s parents were invited to a parent-teacher conference on May 11, 1962. They neither came nor returned the invitation declining the meeting.

School work. M.M. has a great deal of energy and intelligence to be used but her teacher has, and will have in the future, a job in channeling these abilities into constructive achievements. She does not excel academically but does better than one might think when one can manage to pique her interest and adequately motivate her. Keeping her progressing in a satisfactory manner is a touchy business but it can be done.

Prospects. There is no reason this writer knows of that should make it too difficult to persuade M.M.'s parents to attend a parent-teacher conference in the future.

18. J.N., A BEGINNER

J.N.'s parents were invited to a parent-teacher conference on May 17, 1962. It was later learned that her father is working away from the community. Whether the mother had no one to leave the younger children with or not is unknown but at any rate she did not attend the proposed conference.

School work. J.N. only spent the second half of the year at this school. The quality of her work declined markedly as soon as she got back into an environment where Apache was spoken frequently on the playground and in the community in general.

Prospects. It would appear, from school records, that the parents had one conference in the other school with J.N.'s previous teacher. Whether such was successful or not could hardly be determined from the checklist received in her folder from her former school.

19. P.P., A BEGINNER

P.P.'s parents were invited to a parent-teacher conference on May 12, 1962. They failed to appear which was quite a disappointment to the teacher inasmuch as he had assumed they would attend from past dealings with them. However, at about this time P.P.'s mother started working regularly in a local store and the following night there was a big wedding at the church in which the family is active so such may have combined to push the importance of the conference into the background.

School work. P.P. is an excellent student. Had the parents attended the meeting the teacher would have had occasion to show them academic progress of which he is extremely proud.

Prospects. It would seem very likely that P.P.'s parents can be persuaded to come to a conference next year.

20. R.P., A FIRST GRADER

R.P.'s father was invited to a parent-teacher conference on March 24, 1962. Although his father is still living, R.P. is probably more of an orphan than not and it was extremely doubtful when the invitation was issued whether there would be any response: there wasn't.

School work. As a student R.P. leaves a good deal to be desired. As a personality one could hardly ask for a finer person. His academic potential seems to be limited and he is terrifically slow in his work.

Prospects. To meet with the child's father would seem to be quite a formidable assignment. It is not likely that such will be accomplished easily.

21. A.Q., A BEGINNER

A.Q.'s parents were invited to a parent-teacher conference on May 16, 1962. Both speak good English and both are well able to profit from such a meeting. Neither attended although they live just across the road from the school.

School work. During the second semester A.Q.'s school work deteriorated considerably. He appeared to be attempting to trade on a "halo" effect from the sound academic progress his older siblings have made in the past. This writer is very much unimpressed however and when stripped of this familial reputation A.Q. found himself in difficulty in school. The opinion of the majority of adults with whom he comes in contact seems to be that the child is just too "cute" for words. This doesn't help any either.

Prospects. One is inclined to doubt the actual sincerity of the parents in their championing of education. They appear to want to believe in their family's reputation rather than objectively consider each of their children's abilities. It may be better to let things be than attempt to accurately inform them of the quality of A.Q.'s school work.

22. D.T., A FIRST GRADER

D.T.'s parents were invited to a parent-teacher conference on May 5, 1962.

School work. In reality the teacher did not feel too bad about the parents' refusal to meet inasmuch as it would have been his unpleasant duty to inform them of D.T.'s imminent failure as a first grader and to point out why he was failing. This would have been all the more difficult when one considers that the child had perfect attendance for the year.

Prospects. These parents should be willing to have a conference with the teacher. Whether they will or not is anyone's guess.

CHAPTER IV

PARENT-TEACHER CONFERENCES AS AN ADULT EDUCATION MEDIUM

In considering parent-teacher conferences as a medium, one must set aside the all too easily stereotyped idea that adult education is a process in which only groups of people are involved. While this is often true, work with one or two adults at a time is, however time consuming, a sound adult education procedure. When predicated upon this assumption, the efforts described in this paper are legitimate attempts in the field of adult education.

1. ASPECTS AND APPLICATIONS OF PRINCIPLES

Recognize need. It would appear that the sine qua non to a successful program rests on the premise that the adults to be involved must recognize a need for the education to be made available. The logic underlying this assumption: that adults are not a captive audience and will simply disassociate themselves from the program (if they ever associated with it in the first place) is irrefutable and patently clear to anyone considering the area. The question then arises: Did the adults involved in this study recognize a need? Obviously 71%, those who failed to attend the conference scheduled for them, did not while 29% did as evidenced by their willingness to attend such a meeting in the first place. To this writer's way of thinking when a parent takes the time to come to the school to listen to, and it is hoped to discuss with, the teacher the quality of academic progress his particular child is making, such constitutes prima-facie evidence of a recognition of need and the initiative passes to the teacher for the presentation of materials pertinent to the situation.

Learning should be practical. The second tenet to be considered in a successful program of adult education would probably pertain to the practicability of the material encountered. As a corollary to this, it has been repeatedly pointed out in class that Indians are, by and large, oriented to the present with scant appreciation for the future. Implications for parent-teacher conferences should be obvious: is the material of personal, practical interest and is emphasis placed on the immediate situation in which the child being discussed finds himself? Holding conferences on an individual basis (and only once has this teacher ever been asked if other parents would be present also, perhaps the adult thought there would be comfort in numbers) it is possible to focus all attention directly upon the child under consideration. Indian parents in this respect are perhaps a bit easier to work with than non-Indians inasmuch as they have less of a sense of their child being in competition with his peers. Seldom will a parent wish to draw comparisons (usually invidious) to other children except possibly in instances where siblings are close together in age. It is the teacher's responsibility to emphasize, as indeed he wishes to do anyway, the immediacy of the data being presented inasmuch as he is all too aware of the potential for change in the quality of children's school performance.

Promotion of responsibility. If the promotion of the necessity and desirability of the acceptance of responsibility is important in adult education in general, it becomes vital to any such program dealing with Indian people. The paternalistic system under which such persons have had to conduct their affairs for so long can give way with a minimum of discord only if there are attempts made in the various aspects of Indian life to systematically inculcate attitudes of acceptance of responsibility for areas which heretofore have perhaps been thought of as the rightful province of this or that external agency. When all is said and done this is probably the very heart of the parent-teacher conferences: an attempt to accurately inform the parent of the quality of his child's work at the present time that he may be able to help guide the child throughout his school career (after all, no one teacher can be involved forever) and develop in the home situation the capacity for guidance in such depth as only a parent is capable of rendering.

2. EVALUATIVE CRITERIA

Physical environment. A relatively minor point in judging the effectiveness of a conference but one that must be considered, is the physical environment in which the meeting takes place. Without going into detail, it should be such as to be conducive to the parents giving their full attention to the teacher's explanation and in like fashion the teacher able to give his full attention to the comments, attitudes, and nuances of feeling exhibited by the parents. It would seem not illogical to conclude that anything which contributes to such an environment is helpful while elements that distract, though possibly of value (as in the case of preschool children competing for their parents' attention), do function to the detriment of a sound parent-teacher conference.

Participation. Another criterion which may be judged with relative objectivity is the degree to which the parents actively participate in the conference. The word "actively" is here interjected to distinguish mere participation by a person's presence (which is however an absolutely necessary first step) from participation on a higher level of involvement, i.e., asking questions, elaborating on the teacher's statements, and volunteering information pertaining to the child's background.

Teacher's understanding enlarged. A more complex criterion but one that does allow fairly objective evaluation is the degree to which the teacher has had his understanding of the child and/or home situation and preschool experiences enlarged. In this regard one must bear in mind that a parent-teacher conference was never designed to merely provide a one way flow of information: from the teacher to the parent, but as a mutual exchange of knowledge pertaining to the child under discussion. Viewed in this light, the teacher will often find he gains as much in this field of adult education as does the parent.

Parents gain in understanding. Finally the most important and most difficult criterion of successful parent-teacher programs is the degree in which the parents gain a more accurate knowledge of their children in school, i.e., of both their academic and social behavior. For this assessment of the value of any particular conference one must usually rely solely upon the teacher's impressions which, one hopes will be found more on the accurate than inaccurate end of the continuum. Sensitivity to the parents and their feelings is vital and a part of a good teacher that can be theoretically gained only up to a certain point with refinements in ability being gained only from actual experience.

3. EVALUATION

Conferences rated. Having held nine conferences during the past academic year, this writer feels it desirable to attempt some evaluation of their quality rather than merely focus attention on quantity. An attempt to do this has been made on the following page where each meeting is rated against the criteria previously stated.

Summary of quality. Any consideration of the quality of the conferences as reflected by the ratings they received immediately points up the great potential for

TABLE I

AN EVALUATION OF THE EFFECTIVENESS OF THE CONFERENCES HELD IN 1961-62

	A.B. and C.B.	F.C.	M.D.	N.J.	G.G.	S.L.	V.L.	A.M.	J.T.
Physical environment sound?	D	B	C	B	B	D	C	C	B
Parents participate actively?	C	B	B	C	D	C	C	B	B
Teacher's understanding enlarged?	C	B	C	C	D	D	B	C	B
Parents' understanding enlarged?	D	C	C	C	D	C	C	B	C

A - Excellent, B - Good, C - Average, D - Poor improvement. Although it would appear that the fourth category: "Parents' understanding enlarged?" stands in need of the greatest improvement, it must be remembered that this area is the most subjective to evaluate and thus open to the greatest degree of error.

4. WAYS TO IMPROVE MEETINGS

Personally invite parents. In considering ways in which parent-teacher conferences might be more effectively handled, one immediately thinks of the value in personally inviting the parents instead of sending a note home from school. It is thought that such a procedure would more forceably point out the importance the school attaches to such meetings and would allow diffident parents an opportunity to be reassured by the teacher as to the nature and function of the proposed meeting.

Remove program from school. The second suggested procedural improvement may strike one as a paradox but actually is not: remove the meetings from the school situation. This writer has, at a different school in the past, conducted his conferences in his home (once even held one in the home of a child) and found that such an arrangement brings into play a most powerful stimulus for having the meeting in the first place: the curiosity of the parents and children to see the teacher's living quarters. It should be noted here that no attempt is made to exclude children, even the subject under discussion, from the conferences (although when the latter is present it does make it more difficult to speak candidly) and often such meetings really are parent-child-teacher affairs.

Provide refreshments. Also found to be of value from past experience is the provision for refreshments (cookies and milk or ice cream, no soda water at our conferences). This especially is appreciated when the child is present, as usually happens when the meeting is away from the classroom.

5. PROGNOSIS

Having used parent-teacher conferences with (primarily) Indian parents during the past six years, this writer is thoroughly convinced of the value of such an adult education program. To use the device does require time and effort but the results produced have always seemed to far outweigh the attendant inconveniences. This type of adult program seems to have definite potential.

A CASE STUDY IN FRUSTRATED ADULT EDUCATION

By

Benjamin Bennett, Jr.

July, 1962

[Major portions of this report have been deleted and sent by the author to the proper authorities so as to aid them in handling the case.]

A SITUATION IN WHICH ADULT EDUCATION BECOMES A MUST

This paper, a case study in frustrated adult education on the Fort Apache Indian Reservation, is concerned primarily with a child who began her school career in the fall of 1961 at Cibecue Day School handicapped by several physical anomalies. It soon became evident that for most effective learning, to say nothing about most effective living, she should spend some time in the hospital having the nature and extent of her afflictions assessed. To such action her mother was adamantly opposed while the father, as is customary, deferred the decision to his wife. This paper, written by the child's classroom teacher, reviews her first year in school and the attempts made to help alleviate her various physical ailments by getting permission for medical treatment. Education of the mother, which in 1961-62 was unsuccessful, constitutes the adult education facet of the paper.

I. BACKGROUND MATERIAL

The reservation. Corina Case, the subject of this study, lives in Cibecue, Arizona which is situated in the western portion of the Fort Apache Indian Reservation being the primary settlement west of US #60. The reservation itself is:

> . . . approximately 75 miles long from east to west and about 45 miles wide from north to south in the extremes and contains 1,656,698 acres or 2,601 square miles.[1]

Elevation in the Cibecue Valley is about 5,000 feet although as one proceeds along the fourteen miles of road leading from US #60 to Cibecue proper an altitude of 7,000 feet is reached before the descent into the valley.

Cibecue. The community traditionally has a population of 750 persons although this figure is probably a bit low at the present time. A circle with a three mile radius drawn from Knapp's Trading Post - The Lutheran Church would probably encompass most of the residents of the area. (The map on the following page, while not drawn to scale, does represent about six miles of area along the Cibecue River). The area has been, and still is relatively speaking, somewhat isolated by the fourteen miles of not too improved road leading out to US #60. Illustrative of this situation is the fact that mail reaches the rural substation, located in Cooley's Trading Post, only three times a week. Also indicative of the semiprimative condition of the area is the fact that electricity was brought into the community only in the late 1950's, telephones (other than the government line) in 1961, and water to the various homes in 1962. Such a physical environment has left its mark upon the people of the community who display a provincial quality to a degree unheard of in the other main population centers of the reservation, i.e., Whiteriver, Fort Apache, East Fork, Canyon Day, and North Fork.

Corina and her parents. Corina is one of three living children of Dewey and Lucy (Gooday) Case. The child's main physical difficulty comes from the seizures to which she is susceptable and for which the Public Health personnel wish to hospitalize her in an attempt to determine the cause. This, however, is only one of her ailments: she also had trachoma in December 1961, has a congenitally dislocated hip,

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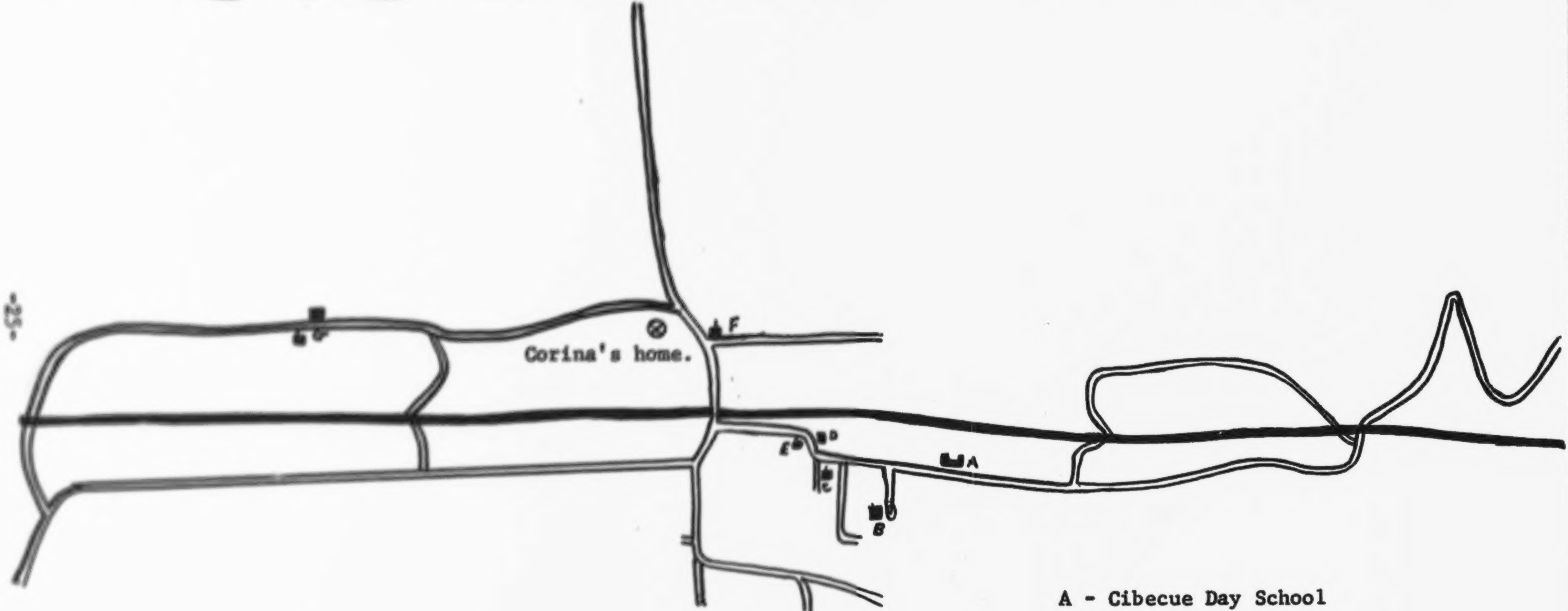
[1] The White Mountain Apache Tribal Council (comp.), The White Mountain Apache Indians, p. 2.

CIBECUE AREA


F
Corina's home.
G
E
D
C
A
B

A - Cibecue Day School
B - Cooley's Store
C - The Catholic Church
D - Knapp's Store
E - The Lutheran Church
F - The Assembly of God Church
G - Cibecue Lutheran Mission School

and has a chronically infected ear. Her father was originally a San Carlos Apache although he was adopted into the White Mountain Apache tribe on March 4, 1940. His mother, Corina's paternal grandmother, is now 83 years old and lives in Cibecue. The child's mother, Lucy Case, is from a local family.

Persons involved in the study. During her first year in school Corina has been probably more intensively studied than any child in her class. Persons involved in the attempt to help mitigate her physical anomalies and see her succeed in school to the best of her ability were:

Name	Status
Bennett, Benjamin Jr.	Corina's classroom teacher. First came to the Fort Apache Reservation in the fall of 1956 as a classroom teacher.
Bowersock, Dr.	A Public Health doctor stationed at Whiteriver who had occasion to advise about Corina's physical health.
Byrd, John M.	The reservation principal during the child's first year in school. Was reservation principal for the five years preceding Corina's entry into school and transferred to the Papago in June 1962.
Caras, Mrs. Alice	A social worker from Whiteriver.
Case, Dewey	Corina's father.
Case, Jack	Corina's uncle (a brother to her father) who first mentioned the child's seizures to the school.
Case, Lucy	Corina's mother.
Drury, Miss	The local (Cibecue) Public Health Field Nurse.
Fleshman, Dr. J. Kenneth	The Medical Officer in Charge of the Whiteriver Indian Hospital during 1961-62.
Harris, Eldon H.	The principal at Cibecue Day School during Corina's first year there.
Hughes, Mrs. Viola	The coordinator between medicine and education on the Fort Apache Indian Reservation.
Hanson, Dr.	A Public Health doctor who advised about Corina's health.
Kell, Warren	The audiometrist who evaluated Corina's hearing.
McDonald, Miss	A dental hygienist who put a topical application of stannous fluoride on Corina's teeth.
Yee, Dr.	The Public Health dentist.

Summary. With the nature of Corina's physical difficulties so obvious and the personnel engaged, to a greater or lesser extent, in attempting to educate the parents to an acceptance of suitable medical action (in this case merely an evaluation of her condition), one would think that such a feat in adult education might be accomplished with a minimum of difficulty. In thinking so one would be very much mistaken too. Corina's mother never did consent to having the child hospitalized in 1961-62. From this criterion the attempt at adult education was a failure, however there did seem to be some progress made during the year in establishing better rapport between the mother and the school and to this extent one can feel encouraged that perhaps the following year will see a breakthrough that will materially benefit the child. At any rate, Corina's cumulative record information on the 1961-62 school year follows presenting as detailed a summary as is possible to obtain concerning the child and her work as a Beginner.

SUMMARY, EVALUATION AND PROGNOSIS

Bearing in mind that it is much easier to come by hindsight than foresight, an evaluation of the past year's actions in attempting adult education with Corina's mother will be essayed.

I. SUMMARY

Need for education. In this particular situation almost all of the work has been in that area which actually amounts to pre-education education, i.e., an attempt to get the parent to realize that there is an area (in this case Corina's physical difficulties) in which education is needed. Depending upon how one defines adult education, it may be said that the process for such was almost entirely in the preliminary field during 1961-62.

Need recognized by whom? The fact that Corina's mother did not recognize the need for education pertaining to her child's physical conditions presaged the difficulties which arose all too soon. The entire attempted educational process was predicated upon the classroom teacher's recognition for such as a means to a desirable end, i.e., Corina's hospitalization. One does not have to be long in Education 522 nor in the field to realize that such is fundamentally a very shaky premise upon which to build.

Attempts to effect education. Beginning September 19, 1961, when Corina received her regular school physical examination, both the medical personnel and education people tried to persuade the mother of the value to the child from hospitalization. The most obvious difficulty to overcome was inertia and the mother's orientation to the present to the detriment of the child's future. The classroom teacher strongly suspected that such were not the sole hindrances to action but that the mother must have some reason based on more concrete happenings to justify her antipathy toward medicine on the reservation. Such was the cause for the meagre background research he was able to accomplish but no such reason turned up.

II. EVALUATION

Aim. The aim in this program of attempted adult education was quite simple: to get the mother to consent to the hospitalization of her child. Though it may sound like a paradox, the teacher does not for a moment doubt that Mrs. Case is sincerely interested in the welfare and best interests of her daughter. (In this regard he looks favorably upon the dance held for Corina on February 24-25, 1962 as some evidence that the parents are at least trying to do something for her however much the efficacy of their methods may be doubted.)

Assets and liabilities. Bearing in mind the very tangible aim, it would probably be of value to consider those attitudes working for and against the realization of it:

TABLE 3
ITEMS FOR AND AGAINST HOSPITALIZATION

Items in Favor of Hospitalization	Items Working Against Hospitalization
1. Improvement in parental attitudes toward medical personnel.	1. The mother's unawareness of the potential of modern medicine to alleviate her child's physical anomalies.
2. An awareness of, and apparent interest in, the child by the medical and education personnel on the reservation.	2. The mother's evident distrust of, and lack of contact with, the hospital facility at Whiteriver.
3. The mother's increasing interest in and willingness to participate in school activities, e.g., open house attendance, visiting the class at noon on the last day of school, friendly (at least not hostile) reception when the teacher visited the home in June 1962 shortly after school was out.	3. The mother's orientation to the present time to the neglect of the future. 4. Ill advised attempts to encourage action by the child's father's relatives who are prone to prove most intolerant of Indian methods in medicine.

Procedures used. During the year both medical personnel and school people have spoken to the parents in an attempt to point out the desirability of hospitalization for Corina. Inasmuch as this writer was not present at such interviews, it is impossible to report on the atmosphere in which they were conducted.

Progress made. While the primary aim in the education program for the mother was not realized, it can be noted that the family at least became more friendly in their reception of the Field Nurse and the mother evidenced less hostility toward the school situation as the year drew to a close.

Suggested procedures. During 1962-63 the problem remains essentially the same: how to get permission for Corina to be hospitalized. An attempted multiple approach attack was unsuccessful last year but this writer still believes it to have some merit if such are coordinated by the individual most logical to do so (in this case the Field Nurse). An attempt to interest the mother in the hospital in an impersonal way might prove of value: perhaps a group of women might be invited to visit and learn about its operation. It would also seem not unreasonable to get together all personnel (whether from BIA or HEW) interested in this particular case to formulate a plan of concerted action and then keep all persons informed as to the progress, or lack of it, as such is put into operation. This business of petty jealousies among government personnel as to jurisdictional areas does nothing to further the cause for which we are all working.

III. PROGNOSIS

There are so many unforseeable turns that this attempt at adult education could take that it is impossible to venture more than a guess as to its prognosis. Success can be inevitable unless apathy on the part of school and medical personnel gains the upper hand in which case one can write off the entire project. At the present time (June 1962) there is an awareness of Corina's difficulties but unless such is actively maintained, new employees with undoubtedly good intentions but perhaps no knowledge of this situation, will replace those now in the area and Corina may well be lost in the shuffle. Although the situation is not at all impossible it will require concerted and continuous effort on the part of those involved and may necessitate the expenditure of such effort long after the point where many persons would wish to cease trying. The medical and educational personnel would probably do well to remember that defeat only comes to those who admit it and act accordingly.

INDIAN ADULT EDUCATION PLAN

For

Whiteriver, Arizona
Ft. Apache Reservation

By

Fred W. McClure

PART I

HISTORY AND BACKGROUND

PART I

HISTORY AND BACKGROUND

FORT APACHE INDIAN RESERVATION

This short historical sketch will begin with the establishment of the reservation and with the events that have followed during the last 90 years. By implication, however, a certain amount of earlier history will be brought to light.

Numerous tribes, bands, clans, and families have been more or less loosely placed under the single name Apache. The derivation of this name has been supposed as much by the whim of the student as by sound evidence. The terms Apachu ("strangers") and de Nabahu ("of the cultivated fields") appear to be as close as word similarities can come and still offer a convincing explanation for the origin of the names of the Apache and his cousin, the Navajo.

Perhaps because of the rather loose tribal organization which has characterized the Apache, nothing can be said about him that could not, with ample evidence, be obliquely disproven by using as an example another Indian camp on the other side of the hill.

In 1870 Major John Green, who was at that time the commanding officer of Camp Goodwin in Graham County, in an effort to locate a camp site which would be free from the then prevalent malaria, selected the spot located on the White River some 25 miles south of the present town of McNary. After a series of name changes, this camp became known as Fort Apache. During this same year, Major Green reported that it would be feasible to set up a reservation for the various Apache tribes.

This resulted in the establishment by Executive Order in the winter of 1871 the Fort Apache Indian Reservation. The reservation included numerous more or less related tribes of people who had little in common aside from biological similarity and lack of extensive group organization. The reservation was established to include tribes from far and wide, including Arivaipa, Chiricahua, Coyotero, Mimbreno, Mogollon, Pinaleno, and Tsiltaden Apaches, and comprised 1,681,920 acres.

The failure of the government to recognize the type of tribal organization which characterized the Apaches led to trouble when these people with their ancient customs and enmities were put under a severe strain as they were indiscreetly herded together. When one hears today that old group distinctions have nearly vanished, in the light of those group distinctions that still exist, it seems small wonder that Major Green's reservation didn't suddenly go up in a vapor.

Typical of the Bureau of Indian Affairs' remote-control system, it now appears that there was little chance for success.

Although many of the Apaches had been effective as Army Scouts, the best were ill-qualified (or so it was supposed) to hold down jobs. Those who had engaged in actual warfare with the Whites were not ready to give up their way of life.

It was finally decided to further break down the Indian's resistance by dividing some of the tribes from their leaders and shipping them to distant points as far away as Florida. One cannot help but believe that this had the effect of literally "knocking the tribe's brains out." We have little doubt but what many present-day aptitude problems are more than just imagined--they are real and have been aggravated by subsequent consanguine marriages. Today we know that aptitude is hereditary as well as environmentally-influenced, and the elimination of the most intelligent leaders from the tribe surely must have produced its ill-effect on the tribal gene pool. There exists a real eugenics problem which will be solved only when recognized.

The White Mountain Apaches had been considerably less troublesome and as a result received what would have been considered favored treatment. Their chief, Alchesay, was allowed to remain with them. Present-day accounts of those people who were close to him or whose parents were, portray Alchesay as a fine gentleman and a true diplomat. He was very active not only as a scout himself, but as a recruiter, and undoubtedly his wisdom saved much needless bloodshed.

In 1892, the first school was started for the White Mountain Apaches in a barracks. Its first attendance consisted of some 30 boys.

One of the chief problems facing schools was the vast distances to be covered together with adverse weather conditions. This gave rise to the logical but somewhat ineffective boarding schools. Despite these handicaps, through the years, education for all Apaches has become a reality. The Theodore Roosevelt Boarding School at Fort Apache has continued in some form or another to the present day. In 1911 a chain of missions was established by the Lutheran Church and still continues to operate a school.

At the present time there is also situated in the heart of the reservation at Whiteriver a public elementary school, and the most recent addition is the new public high school which is named after the last chief, Alchesay. Another public elementary school is now under construction at Seven Mile, close by to Ft. Apache.

Today there are a number of White Mountain Apaches involved in numerous phases of higher education and adult education. With the establishment of a public high school offering an effective curriculum, it is now possible for many young Indian men and women to avail themselves of college education off the reservation.

PART II

PRESENT COMPOSITION OF THE COMMUNITY

PART II

PRESENT COMPOSITION OF THE COMMUNITY

In order to establish a functional cross-section of the community, it would perhaps be much better to conduct a more comprehensive survey than is within the scope and purpose of this paper.

The present survey was conducted by a classroom teacher, Mrs. Beryl H. Montgomery, in her Fifth Grade class at the Whiteriver Public School at Whiteriver, Arizona. I will attempt to arrive at a reasonable description of the community by relying freely on the results of her survey together with my own observations. In Mrs. Montgomery's survey, she furnished a question sheet to be filled out by students. Further information was obtained by direct interview. Actually, there were two groups involved. Of the two groups, approximately 85% actually completed the survey. These groups consisted of 32 Apache children in Mrs. Montgomery's 5th grade class and another group of 15 fifth grade Apache Indian children from another class. There are furnished herewith many factors of interest which carry implications for all phases of Indian development. It should be pointed out that we are using these children as a "typical" cross-section of the community, and the favorable figures are probably entirely too high for the over-all reservation situation.

It was found that in approximately 60% of the cases, the father was employed. Actually this employment figure is rather high, taken on a year-around basis. Although many families have their little patch of corn, a very high percentage must be supported in the form of welfare on tribal funds which have been earned as part of the tribal enterprise. These funds come from Recreational Enterprise income, including gas stations, motels, fishing and hunting permits; from lumbering, cattle, and mining ventures.

Again, the figures concerning the ability in and the use of the English language run to a "high approximate". It was found that a little over 10% use English exclusively in the home. This would indicate, for practical purposes, that English is spoken only when necessary, and this has been our experience with the people with whom we have worked.

Approximately 75% of the parents of today's children can to some degree read, write, and speak the English language, yet it appears that unless some unexpected metamorphosis takes place, the percentage of literate, English-speaking members of the present generation will not be much higher.

Living conditions sound much better on paper than they actually are, although in just the past 5 years large numbers of families have moved from wikiups to small slap-dab single wall houses. Over 33% of the group indicated that they have electric lights, only a little over 5% have indoor plumbing. This is not surprising when it is considered that over 30% get their water supply from the river and more than these are housed in wikiups.

About one-fourth of those questioned had a car or a truck in the family. In the past 5 years the number of families with automotive transportation has increased to a figure more like 50%, and thus corresponds rather closely to the employment figures.

The members of the community are not devoid of luxuries, in fact, considering the other figures, luxuries run rather high. Over 10% enjoy television, at least half have radios, half admit to enjoying movies, and some 10% utilize newspapers and magazines.

It would be extremely unrealistic to compile such figures on an average for the entire reservation. In the community of Cibecue, an entirely different order exists; so much so, in fact, that by comparison this might be considered the "Low Mountain" of the Fort Apache Reservation. These figures are reasonably accurate for the Whiteriver community. Cedar Creek, East Fork, Canyon Day, Seven Mile, and McNary will fall somewhere between these extremes.

Mrs. Montgomery's survey shows that the average number of children per family is between 4 and 5. It is interesting to note that more than one-fourth of the children came from broken home situations, either through death or divorce. One group showed 51% of the parents being steadily employed, while the smaller group reflected 73% steady employment.

It becomes obvious that these figures are valuable only to the extent that they provide a more or less general picture of the situation when they are used together with direct observation.

Following are some implications which Mrs. Montgomery arrived at as a result of her survey.

1. Apache families are larger than average in size.

2. There is a high incidence among the Apache families with respect to broken homes, either as a result of death in the family or divorce; the incidence is considerably above the national average of approximately 10%. Broken home effects are no less damaging in Apache families than in other races where children are involved.

3. There is a definite tendency of the Apache people to retain their native language even when the parents are adequately trained in the English language. The practical usage of the language with relation to job securement and standard of living will eventually lead to the desire to be proficient, which is scarcely evident under the present system of being able to live without conscious effort.

4. The White Man's long time practice of providing everything for the Indian, and little in teaching him to do for himself, has led to a state of confusion for both the Indian and those so vitally concerned with his welfare.

5. There is failure of the Apache Tribe to understand and accept guidance of their last tribal chief and wise leader (Chief Alchesay) in acceptance and practice in the use of "the best" from their own and white man's cultures.

6. The group whose parents are gainfully employed certainly have contributed more to the success of their children in school than those who are not.

7. The survey revealed how far from normal this community is in comparisom with the average community. Any convenience mentioned, and in many communities taken for granted, are sadly lacking here.

8. The influence of low income and some of the influencing elements in the changing educational pattern on the reservation is evidenced in the study of school attendance. Being moved from one school situation to another has not benefited the Indian child any more than such influences will benefit any other child.

PART III

PAST ATTEMPTS AT ADULT EDUCATION

PART III

PAST ATTEMPTS AT ADULT EDUCATION

Previous and present attempts at adult education in this community have not, to my present knowledge, nor do available records indicate otherwise, come about through felt needs of community members. Instead, most of the programs have resulted from the observation on the part of outside interest of presumed needs.

The success of this type of program is questionable, yet it continues in more or less unaltered form--undoubtedly reaching at least a few people.

The Bureau of Indian Affairs Home Economist has for some time gone to community centers to offer instruction in the various phases of home economics. This has included home canning, sewing, and other phases of homemaking. The true success of this program must wait to be determined, as time will have much to say about it.

The Public Health Hospital at this time appears to be meeting considerable success in its instructional program. Special classes dealing with various phases of personal health and hygiene are currently in progress and are meeting both special and general needs. Classes have been offered in pre-natal care, infant care, control of diabetes, trachoma treatment, and all of these carry "fringe benefits" of importance to health.

From time to time classes have been set up to deal with adult elementary education and basic literacy. In few instances have these met with any real degree of success.

It appears that a truly workable solution should come from the public school and not from the Indian Bureau, but there is little indication that this has much of a chance to develop in the near future unless there is a complete change in the local public school philosophy.

PART IV

A PLAN FOR ADULT EDUCATION

PART IV

A PLAN FOR ADULT EDUCATION

In outlining a plan for adult education, it will be necessary for me to draw upon methods of identifying needs and meeting these needs set forth by other sources and to determine how these methods can best be applied to the particular situation.

Maintain extensive personal acquaintances

The best and perhaps the only way to get off the ground when it comes to working with a community for any purpose whatsoever is to become known in the community and to know the community. In this way it will be possible to apply other methods of determining community needs and to be able to actually "feel the community pulse."

Check with the known interest of the people

If extensive personal acquaintances become deep and sincere, the people themselves will be of great assistance in helping themselves and the teacher to recognize interest, both long-standing and seasonal.

Cultivate group of coordinators

Although this group of coordinators in the usual adult education program is usually made up of teachers and other administrators, in our particular community it can and should be made up of the non-teacher members of the community. These people have a past record for "getting things done", and we are fortunate in having this type of community leadership. The people who make up our Subject Booster groups, our Whiteriver Education Association (P.T.A.), and sports fans are an ambitious lot and stand ready to take the initiative.

Upon bringing together a community group to administer the problem and work out the general course of procedure, other points can be brought to light to help them at arriving at a workable solution which will lead to the establishment and mainenance of an adult education program according to the needs and the desires of the people. This group should be open to anyone who is truly interested and should include the younger members of the community who feel that they have something to gain or to contribute even though they may be enrolled in high school courses.

Probably, for the sake of efficiency, one of the first problems of the community group will be to elect a board of directors who can act as officers of the community group and as an adult education board to carry out the wishes of the assembly.

Other problems to be worked out by the people will be what types of courses may be offered to be of interest and value to the most people, who will be selected to teach these courses, where and how often should instruction be held, what sort of credit, awards, or certificates should be issued to those people completing the course, how much should the adult student pay for his instruction, will it be possible to pay someone to teach a course if necessary.

Once needs and desires begin to take form, much of the planning should take place within the group once a course has been organized. The actual course content should be determined at the beginning and modified as the course progresses according to the interests and felt needs of the class members.

Up to this point, I have only included informal courses. At best we cannot hope to have 14 courses in progress simultaneously in a community of a size such as this one. The informal course is much more apt to appeal to the interests and needs of Indian adults than the formal course with definite pre-determined content. It is also more apt to agree with the teacher's feeling when it is considered that this is not a case of a formal course all "gone to pot", but a dynamic study group whose needs and interests will probably change from one class meeting to the next.

Finally, unless the public school administration or the Bureau of Indian Affairs is sympathetic to the educational needs of the adult community and is willing to make instructional areas available during hours that are agreable, it will be necessary for the community people to make use of community center facilities and to work independently of these agencies. I see no reason why the people themselves cannot work out these problems.

There are 5 community centers located in all but two of the 7 tribal districts on the reservation and these are available for any worth-while purpose.

It is my belief that once such a program is underway, it will be possible for the "board of education" to enlist people from various agencies both on and off the reservation as well as Indian members of the community to conduct courses. Here would be a wonderful opportunity to give team teaching a whirl in adult education, particularly when it comes to Indian arts, crafts, history, etc. Although many members would not be able to conduct a class single-handed, many could participate in workshop or seminar type programs or provide a portion of the instruction in the class.

ESKIMO ADULT EDUCATION

By

Frank J. Daugherty

ESKIMO ADULT EDUCATION

In 1929, I was assigned to what was considered one of the most isolated Alaskan communities where the then Bureau of Education maintained any services. This village was located over two hundred miles up the Kobuk River that empties into Kotzebue Sound. Mail service was monthly, except for May and October when we had none. The natives were considered the "meanest" or the most difficult to work with.

Being the most difficult meant to some the most dangerous, as well as very uncooperative. I found them to be just honest, independent, industrious and a likeable people who refused to be pushed around--who respected their liberties.

I believe we were the twelfth couple to be employed since the school was started about 1910 or 1912.

It was common practice for the traders to issue credit to the natives, keeping them in constant debt. By simply declaring that if a native caught a fox, martin, beaver, lynx, mink or any other of the valuable fur bearers in a trap sold by the trader, the fur must be sold to him. This offended my sense of Americanism, as well as other common practices which kept the natives in virtual slavery.

Adult education was the answer. We were new, young and very ignorant and the natives knew it, but I am sure they felt we were honest and sincere by our willingness to visit, be available day or night to render first aid or help in sickness.

To me the village lacked any democratic government. The Wheeler-Howard Act of course had not been enacted into law. I proposed a village council, outlining duties, and stressing the fulfillment of needs, to a few of the ones who were leaders. I asked them to talk it over and then let me know. This they did and a meeting was held. By turning the thinking a bit I was able to compliment them on their good ideas and offered all assistance to help bring their ideas into fruition. It was always their ideas.

A council* was organized and we spoke of school problems. The council was invited to visit school and great importance was attached to their visit to the school by the teachers. Next came a school board, whose main duties were, get the children to bed. A curfew was established and one woman became known as Mrs. "Nine o'clock" because of her faithfulness to the duty of maintaining curfew regulations.

Then came a request to go to school after a little nudging on our part, or an idea was implanted because of need. Only three people could sign their names and two witnesses were required to witness his X mark. No thumbprints were used in those days. School was conducted in the evenings when the men were not on their trap lines. More than 20 learned to write their names very well, six or eight learned to read simple books, and more than ten could read prices of store articles, and in two years could figure a small bill of goods. Also they learned to measure in inches, feet, and yards, also cords and ricks in wood.

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*No legal backing other than moral. Such self-government guaranteed by the Constitution of the United States.

The adult education took on a very decided turn when the visiting nurse idea was established in 1933. She helped put over a health campaign. Already we had had studies from a health reason, of good water, of daily toilet needs, and of the erection of shelters or (privies). The control of loose dogs to lessen dog bites (dogs were part wolf and dangerous) and other "ordinances" were established and maintained. When the nurse with her professional services came into the village she readily endorsed what had been done, praised the council, school board, etc., then with her co-operation we attacked the child-birth problem, which in their method was forced ejection of the baby by feet and rope. The birth was immediate. Death of the mothers were about 50% predictable. With classes and the use of drawings, dummies, etc., we were able to begin a class in mid-wifery and mothers were taught a "new" way. Their way was good but there was a new way. At no time were the present procedures, ways or methods ridiculed but stress was on a new way, an easier way, or what works over here. "Kobukers" must beat the salt water Eskimos, etc., were approaches used.

Native skills such as snowshoe making were developed in the school by the adults passing on their skills to the school pupils with the village paying for the instructor.

A playground area was leveled for use of both school and community. Playground equipment using materials at hand were built. They consisted of merry-go-rounds, a giant stride, swings, a slide, and two Eskimo jumping boards.

Rewards were given for best work, such as original ideas in articles such as the use of birch bark baskets decorated with porcupine quills, better skin sewing, better tanning, the drying and preserving of berries, without the use of seal oil, by taking part in reindeer fairs and other intra-village activities. Participation in all of these were encouraged and we had nearly one hundred per cent perfect participation except for two old people who were physically incapable of participation. New trails were made, fourteen new homes built, and three re-built, the reindeer herd was increased from 1200 to 2800. Guns and knives were no longer in evidence at public meetings. The teachers learned more than all the others.

We found out the needs and met them without appropriations, without interference, and it has had a lasting effect. It has made life more enjoyable, less hazardous, more healthful and prosperous. The program has effected the new generation because of the parental attitudes that were changed.

HYPOTHETICAL PROGRAM ON THE HOPI RESERVATION

VILLAGE - POLACCA ---- FIRST MESA

By

Evelyn S. Mack

HYPOTHETICAL PROGRAM ON THE HOPI RESERVATION

VILLAGE - POLACCA ---- FIRST MESA

The Hopi Reservation is located in Navajo and Coconino counties. The agency headquarters are in Keams Canyon, Arizona.

The Executive Order 1882 consists of 2,427,166 acres while Grazing District 6 set aside in 1936, contains some 631,194 acres, in the area now used by the Hopi.

The population is known to have been steadily increasing in recent years. It is estimated that there are 5,134 Hopis with 4,123 living mostly on the reservation in 12 villages high on the flat-topped rocky mesas. The remainder, over a thousand, live in various parts of the country, off reservations.

Polacca (First Mesa) is located on the first of three mesas, just west of Keams Canyon. Polacca is considered by many the most progressive of the three. It has an approximate population of 675 people. There are three villages on first mesa - Tewa (Hano), Sichomoni (Middle) and Walpi (Ghost Town) noted for its Snake Dances held every other year on the odd year.

Polacca Day School is located below the mesa to accommodate around 195 children from Beginners through Sixth grade. Attendance is very high.

The present school was built and opened in 1956. This plant consists of six classrooms, bathing facilities for boys, girls and adults, art classes, dining room, a makeshift community building and stock growers building. Non-Indians (employees) live in government dwellings, some single, duplex and triplex buildings on the school campus.

If education is good for children why isn't it good for adults? We are not meeting the needs in Adult education. Adult education has been on the increase since World War II, that is when the spark ignited. Adult education is the most rapidly growing, more so than secondary or elementary education. Two-thirds of the population of the United States could take part in adult education.

There are a few reasons for the growth in adult education:

1. rise in educational level
2. demands for change in culture
   a. controlled events
3. influence of war
4. need for human association

Education desired by adults must meet their recognized needs. Adults must be allowed to set their own purposes. Adults want educational experiences that will help them master life.

Adult education cannot be limited to formal evening classes regardless of the subject matter that may be taught. This is a challenge that cannot be met through a study of great books, or the American heritage, world affairs or through groups designed to teach skills in discussion. This challenge can be met by Adult education only as it is able to stimulate and help redevelop a kind of community life in which men and women of all groups and all ages become jointly and collectively aroused to the vast social problems which today threaten to undermine the democratic processes upon which our free society was built.

Adult education on Hopi is only in the talking stage. The need is present, however we have not discussed adult education to its fullest, in trying to establish such a program at the present time.

The need for adult education on Hopi is widespread. Our people are expressing themselves more and more concerning the need. The need for a class in English is not the paramount need. The percentage of Hopis that do not speak, write and understand English, is so low that other avenues would be more profitable to them.

Health and safety in my estimation would be the paramount need in adult education on the Hopi Reservation.

Sanitation:
- A. Personal cleanliness
- B. Food
- C. Water
- D. Sewage
- E. Home
- F. Sanitary practices

In identifying the above, as paramount needs in adult education on Hopi, I have considered my close accepted connections with the community, my participation in community affairs, village visits and numerous other occasions where safe health practices were far below standard. An example! When we have community feeds, and the food is handled in a careless manner. Picking up food in ones hand and deciding that you do not want the food in your hand, then put it back and do the same thing over and over with other foods. This practice is done by both adults and children. Also using the utensil you are eating with to get additional food. These practices may be improved through the use of audio-visual aids, film strips, the doctor, the nurse, the sanitation officer, the school and P.T.A.

Some health films have been ordered to be used next fall, by the school and at our P.T.A. meetings. We believe these films will stimulate the need of better health practices.

We are anticipating assistance from P.T.A. Our P.T.A. is strong, has good leadership, is active and aims toward higher education for children and adults.

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EDUCATION OF THE INDIAN ADULT

By

Dale W. Sanderman

EDUCATION OF THE INDIAN ADULT

Although the educator may be ready to begin in a comparatively short time, after arriving at his post, he cannot definitely begin his teaching until he has gained the full confidence of the people and until they feel the need and are ready to begin.

There is little hope that you, the educator, could possibly hurry them to any degree. The failure of a program is very often due to an over-anxious educator.

The educator has many things to do before beginning his program. It is important that he gets well acquainted with the area, the political set-up of the tribe, the traditions, the past experiences of the community with educators, and learning about leaders in the community that might help him get the program started.

To further emphasize each of these aspects, let's consider, first, knowing the area.

In order to set up a program, the teacher must first find a place to meet. The meeting place must be located where it is accessible for most of the people. Transportation would have to be provided for some of the people in outlying areas. The actual building would have to be arranged by the tribal council.

The educator must understand fully the governmental setup of the community and the people individually who hold the positions. If this is not accomplished, he would not only be unable to receive permission to do things that are necessary for his programs, but he would be working completely alone, and against everyone.

The traditions of the tribe are not so difficult to learn, but he must keep in mind that the traditions and customs vary from community to community.

These traditions and customs are, naturally, very sacred to the Indians, and failure to observe them or to remember them could lose all the confidence that the teacher has built up.

The past experiences of the tribe with other tribes, with other educators, with the U. S. Government, and with each other is certainly a vast field and may never be learned in its entirety. The prejudices and misunderstandings of this field will cause most of the problems, even though some of these may be rightly founded.

The meeting time must be carefully considered in connection with the individuals' occupations. In some occupations it would, for instance, be impossible to hold meetings during the day. In others, night would be the best time. It is discouraging, not only to the individual, but to the whole class if the attendance is not good.

All of these things will be achieved through meeting the people, not by talking. The more you talk, the less you learn. The educator must be primarily a listener at this point.

If a teacher shows strong leadership at the beginning, I think he will find that there will be less cooperation and leadership on the part of the people. He must be merely a consultant or helper. He must encourage leadership in the group rather than assuming it himself.

By going around asking individuals what they would like to learn, he might come up with twenty or thirty different subject suggestions, each of these drawing the interest of only a very few people. If the suggested subjects encompass only three or four educational aspects, he might find it possible and practical to integrate them into one or two courses. He should, however, be very careful in making a decision on what courses will be started. Many times only a few people are really interested in learning a certain field. The educator must decide, though, whether or not it is practical to teach certain subjects to small groups.

I have had no experience in Indian Education, and I, therefore, anticipate many errors in this approach to a hypothetical situation.

I should like to explain a different approach to the teaching of English. I have selected this subject because it is the most difficult area of learning for even the non-Indian.

Grace A. Blossom, a teacher at Cortez High School in Phoenix, (incidentally, this writer also teaches at Cortez) has some very interesting cautions for us to keep in mind while teaching.[1] Here are a few.

It's quite accepted that retardation starts in the fourth grade. For bilingual children this may start even earlier. Previously we blamed the culture for the sub-standard work of the non-English speaking student. Now, many linguists believe that language is the main reason.

Vocabulary is very important! An idea is often of no value if it cannot be expressed in language.

One caution is to use words that they can understand and be sure they do. Oftentimes teachers assume the student understands. Use as many synonyms as possible in order to increase the vocabulary understanding.

Miss Blossom points out that a native Alaskan could never accurately conceive what a desert is like. Therefore, in bilingual teaching one should use a vocabulary that is translatable in his language and culture.

David Lloyd, Director of Guidance in the Mesa Public School System, tells that there are many English words that have no equivalent in the Indian languages.[2] Every non-Indian teacher should be well aware of each of these words.

I feel that until teachers are aware of this problem, the Indian will never be equal in achievement academically to the non-Indian. To gain full understanding of the English language, though, requires a great deal of drill.

Language drill has been criticized severely by many people. The main objection seems to be that it is too boring and meaningless.

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[1] Grace A. Blossom, "A New Approach to an Old Problem." Journal of American Indian Education (January, 1962), Vol. 1, No. 2. 13-14

[2] David O. Lloyd, "Comparison of Standardized Test Results of Indian and non-Indian in an Integrated School System." Journal of American Indian Education (June, 1961), Vol. 1, No. 1. 8-16

I fail to see that this is necessarily so. I believe that failure to use language drill is simply poor teaching.

Helen Harter, in a recent book entitled English is Fun,[1] says that drill is good, necessary, and can be enjoyable.

Now I would like to explore her theories and techniques in teaching English as a second language. Her approach is drill through songs and rhymes. Although her book is geared primarily to the elementary level, there are many ideas that could be transferred to the teaching of adults. After all, songs and rhymes are certainly enjoyed at all ages.

Although some of the songs and rhymes could be interpreted as much too elementary, we must keep in mind that they must remain simple both musically and in vocabulary. Therefore, maybe, we can overlook this simplicity if it is at least somewhat enjoyed. I think that most adults expect elementary courses to be elementary.

One rhyme could be:

This is North
This is South
Ear, eyes, nose and mouth.

This could be done by pointing to each direction and facial feature as it comes up in the rhyme. This rhyme can be changed in many ways. One variation might be:

This is East
This is West
Home is what I like the best.

Many things can be learned besides the directions. A follow-up of "I live North of the school, etc." by each member of the class can make the words more meaningful and a part of their vocabulary.

Songs have been written also about the home and family. Words like "father", "mother", "house", and "home" would be followed by extensions of these concepts.

Other songs in English is Fun are entitled "This is the Way I Wash My Face". This one helps to learn all parts of the body. (Tune: Mulberry Bush). This song, too, would be sung and acted to ensure the instructor that the students know the meaning of the words.

Certainly visual aids are very important. If the teacher is talking about the home and its furnishings, he might get a miniature house (doll house, or facsimile).

If food is the subject, maybe an actual loaf of bread, bottle of milk, etc. could be obtained. Or pictures cut from magazines are readily available.

To be able to view the object is very good and maybe this could also be done by a short walk or field trips.

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[1] Helen Harter. English is Fun. Tempe, Arizona: Helen Harter, 1960

Stories can be told about our culture, and in return, the students can tell about theirs. Care must be taken again to ensure the understanding of the vocabulary used.

Pictures can be drawn by the instructor and the students to go along with the stories. These pictures need not be elaborate. Symbols in many cases are sufficient. It is the idea of associating words and the actual object or meaning that the teacher is trying to put across.

There are songs for color identification also included in Miss Harter's book. One of these is "Who Has the Green Shirt". Individuals in the class answer each question also in song.

Numbers can be learned at the beginning because it is easier to learn the number "three", for instance, than a word like "mother", or "father", or "cantaloupe". These, too, would be learned faster and easier through song or rhyme. Numbers are much easier to learn by sight than words.

If reversal occurs in writing numbers, it is caused by lack of coordination. To prove this the teacher might have the student tell him how to make the letter or number. They will most likely not only succeed, but they will get a kick out of the teacher's pretending to not know how.

Seasonal songs are very good. Songs of Halloween, Easter, Christmas, Thanksgiving, Autumn, Spring, and many more can successfully be followed by discussions of these holidays and seasons. Relationship to some of their festivities can be brought out. Non-Indians often cannot explain why we observe Valentine's Day, Labor Day, etc.

Vocabulary is most important. The spoken vocabulary should greatly exceed the reading vocabulary for some time.

When the class finally gets to reading and is getting along a bit, the teacher might introduce phonics. This is quite involved and I'll not explain it except to say that first the teacher should stress the initial sounds of words.

The rhyme, song, visual-aid method of teaching English is certainly not new. It can, however, be extremely effective with the right teacher. Maybe it would be more effective than any other method because of the great variety in the program and the individual and group participation.

No matter what method of teaching is employed, the educator must never assume that even the simplest word or phrase is fully understood by the student. Exact repetition at first is very important. Later a little variety can be added. Again, this is the reason why rhyme and song are effective.

These, then, are the main ideas of this theory. If time permitted, I could go on with many more specifics. However, I'm in question as to their worth. Specifics would certainly vary tremendously in each situation.

ADULT EDUCATION FOR INSTRUCTIONAL AIDS

(CHILD GUIDANCE - NAVAHO)

By

Jean Snow

The first of my paper deals with the rather broad scope of dormitory personnel and history of duties, and is more or less applicable to any geographical area where boarding schools have long been maintained by the B.I.A. This material is my interpretation of that which I have observed during my experience working in dormitories at several installations, of discussions with long-service employees and with Indian adults of several tribes (many of whom are boarding school products), as well as from written material which I have read over the years.

The latter part of my paper deals with a very local area with which I have worked during the past few years, though this too, would be applicable in many similar schools.

ADULT EDUCATION FOR INSTRUCTIONAL AIDS

(CHILD GUIDANCE - NAVAHO)

Dormitories for Indian youth attending school have been in operation for probably as long as the time when the first Indian attended school to learn the ways of the "White Man".

The operation of dormitories has always required some persons to be responsible. Originally the role of such persons was that of "guard" for the main function was to keep the children at school and in place. The role of guard became that of disciplinarian and remained so for a number of years when, it too, gave way to yet another change, though slight indeed.

The disciplinarian remained, but more persons joined the dormitory staff and the duties were those of custodians. The titles given to these persons has changed more frequently than has the description of their duties.

Within the past few years, however, more attention has been focused on this part of boarding school life and the contributions, and/or damages, that it can make toward the education of Indian youth.

Basically, the dormitory has been and probably will continue to be, that place which cares for the child during his "out-of-school" hours for the period that he is away from home to attend school.

Historically, those persons who were employed for work in dormitories were low on the salary scale, usually with little or no formal education and more often than not -- without understanding as to what would "happen" to the students or interest in what they could do to help them.

Within the past ten years administrative changes have taken place to require dormitory personnel to have more academic achievement and have offered higher salary rates for these jobs.

It becomes necessary here to distinguish the two main types of positions held by the employees in the boarding school dormitories. The supervisor is currently titled "Teacher-Guidance" and the position description though long and involved can be boiled down to these sample duties: supervise other workers in his area, establish and maintain a program for dormitory home living, suggest to his supervisor those items which need to be purchased, maintain high standards of housekeeping, supervise maintenance and use and inventory of janitorial supplies and linens, promote a program conducive to good health and health learnings, provide a program of recreation and leisure time activities, give classes in group guidance and offer individual counsel to students as necessary.

Educational qualifications for this job were a B.S. degree with a minimum of 12 hours in education and psychology and including practice teaching. These requirements have changed in the past three years to include six hours of guidance work.

The second type of position called for very little in the way of education as a requirement, though it has at least been desired. These employees were required to supervise the daily care of the children in all activities occurring during those out-of-school hours. They were also responsible for seeing that the children were neat and clean and that the building itself was neat and clean, and for the upkeep of linens and student clothing. The position description for most of these employees specifically stated that they were not to make decisions, and this, possibly more than any other single requirement, ensured their work to be of the most simple and routine kind of tasks.

Within the past five years, academic qualifications for these jobs has risen, now requiring a high school education and during this past year, the ability to pass a written test given by the Civil Service. Along with the increased qualifications there has been a change in the position description calling for increased skills and uses of them.

More important, however, than these minimal changes in educational requirements, has been a growing awareness by all concerned that: 1) students are more important than the buildings or the programs, 2) those persons employed to work with the youngsters in such a capacity must have some understandings of children and their growth patterns and an ability to meet more of their needs than just keeping them clean, 3) dormitory life can provide more learning experiences than just those involved with keeping them clean, in place, and getting eight hours of rest.

Many of those employees belonging to this group have worked at their jobs for several years, have attained permanent status and have become thoroughly imbued with the idea that discipline and cleanliness are their only two areas of work. These employees need much help if they are to change their habits and methods of work, and attain the new knowledges needed to meet these more recent requirements.

Since the first group, or Teachers-Guidance, have all ready completed four years of college work (and therefore can be assumed to know how to get further education), and since they are frequently non-Indian, it is the second group with which I am primarily concerned.

In my local area, these employees are all Indian, most of them Navajo, a few recently out of school and others a long time out of school. Nearly all are handicapped by an incomplete understanding of the English language, particularly as it is written and read, and to a lesser degree, as it is spoken. This is reflected as they try to carry out written directions or make written reports. They are somewhat handicapped by their limited understanding in the use of numbers and this is reflected in their inventory of supplies or counting and reporting of students. Lastly and more important in these areas of academic knowledge, they are unable to assist, or even keep up with, the youngsters for whom they are temporary parents and for whom they are real life examples of "Indian education."

Still another acute need is shown daily as "old-timers" in the work find themselves unable or unwilling to accept the change in the direction of their work from that of custodians where major responsibility was a "clean house" to sympathetic parents (temporary to be sure) where a clean house is still important, but a happy youngster in a well motivated, experiential environment is more important.

This group of people, currently titled "Instructional Aids, Child Guidance" is at present exposed to haphazard demonstrations and lectures designed to "improve bed-making", "teach proper use of soap", "teaching of games", or "basketry". Willy-nilly, it seems, a "need" of the moment or taking advantage of an unexpected expert on the scene, determines the topic for a session of in-service education. The topics listed are items that are helpful to the Instructional Aid, but the question is really, whether they filled the greatest needs, and whether pre-planning with the employees themselves might not have resulted in greater participation and learning.

This is not a voluntary program of adult education in that adults attend because they want what is offered and can go home if they do not like the material given. It is a captive audience, attending as a group for a purpose administratively determined, during regular working time. Still, it can be adult education in the fullest sense. It can be designed to fulfill employee felt needs and still meet administrative requirements. I would like to try it with the employees under my supervision, and I do not feel that I would have any difficulty gaining approval of my own supervisors.

As a first step, I believe an explanation and discussion of our duties and functions as employees in dormitories would be in order. I would attempt to get employee suggestions of some detailed duties that would fall into the rather broad catagories as outlined in the B.I.A. manual. From this point I would want to work into a discussion of those areas in which we feel we are doing an adequate job as opposed to those areas in which we could improve. Continuing along this line, I would hope for suggestions as to what they feel they most want to learn and how we can accomplish this. Finally, after having established these items, I would want to begin immediately to carry out the plans thus made, making allowances for flexibility to enable us to explore new ideas that came up as we progressed.

The advantage of any such program of in-service education would be improvement in the employee's ability to do his job. Almost any topic an employee would care to explore, in relation to his work, could become the basis for new learnings and discussions. We have some resource persons available within our community and we could get others as needs arise. The special advantages of this particular program would be that the Instructional Aids would help them understand their jobs and their students better and because of active participation enjoy the very real contributions they can make to the education of Navaho youngsters while they are at the same time earning their salaries.

Simply stated our objective is to gain a climate where new learnings and understandings can be more fully achieved for both adults and children.

This final section of my paper shows some major areas and the questions which might be used to suggest topics around which we could begin thinking. As many or as few of these could be brought up for a start and as the employees themselves begin to ask questions, pre-planned material could be set aside.

HUMAN RELATIONS

I. What should we do when a child does not behave?

  A. What happened? What caused it? What do we know about that particular child? What do we know about other children in his age group? What is the typical behavior for our Navaho child at this age and in this group?
  B. What have we done in the past when a child has misbehaved? Could we have done better? How?
  C. What can we do to prevent misbehavior? Are there ways for us to learn more about children, their needs, values and perceptions?

II. What should we do when we have a situation that involves another department at our school?

  A. What situations arise? What are the rules and requirements? When are these just situations of good manners? Who do we get help from? Who do we tell?

B. In what ways can we get cooperation from others at our school? What is our part in this area of cooperation?
C. What can we learn about working together? In what ways can we teach this to our youngsters? Do they have similar needs for cooperation?

III. Are we doing a job that gives us enjoyment and satisfaction?

A. Where are our biggest difficulties with our work? Can we name these areas?
B. What methods have we used to try to solve these problems? Did they work? What new methods can we try?
C. How can we prevent problems? In what way will this make us better employees? Happier employees? How can we use this information to help our youngsters?

HEALTH

I. What are our most common health problems in the dormitories?

A. Do we know what to do about them? Can we recognize them? Do we know what help we can give? Do we know where to get help?
B. What resources do we have to care for sick and injured? What resources do we have for learning what to do?
C. How can we prevent sickness, injuries, etc. In what ways can we use what we learn to teach our children?

II. What kinds of accidents did we have among our students and employees during the past year?

A. What were the causes? What was done? How long did it take to get help? Did you know what to do?
B. What kinds of things could prevent similar accidents? Do we know what safety hazards are? Do we try to get rid of them? Could we learn anything which would help us to do better?
C. How can we teach our students to be aware of safety needs?

ACADEMIC

I. Does our English usage and knowledge meet our needs?

A. In what ways do we use written English on our jobs? Do we have any difficulty? Are we satisfied? Does our knowledge show?
B. How can we improve? Do we want to do more? Would our work be any easier? Could we benefit in other ways if we had a better command of English?
C. In what ways could we be of greater assistance to our students with more knowledge in this field?

EDUCATION OF INDIAN ADULTS - NAVAHO

By

Jenet S. Clyde

WE WRITE LETTERS

With the outbreak of World War II the Navaho responded to the service of his country with much enthusiasm. Many Navaho men walked great distances, some with rifles on their shoulders, to offer their services. Because of ill health and lack of education, the majority were rejected. Only 4,500 Navaho men and women served in the armed forces.

Because of rations of tires, gasoline, etc., it became necessary to suspend school bus service on the reservation, and because families being so widely dispersed, few of the day schools were located within walking distance of more than one-third of their enrolled pupils. In most instances even fewer lived near the school.

The rejection by the government of the Navaho into the services because of illiteracy came as a great shock to the Navaho people. Also the inadequacy of rooms and teachers for their children to attend school. Many meetings were called throughout the reservation, the paramount issue being the serious school problem. Because of War economy only one teacher could be furnished for the children in a boarding school. The Indians came to a realization that they were more or less on their own and this caused great concern.

Proposals were made that garages, storerooms and other facilities be used as dormitories. Many meeting houses built by voluntary Indian labor were offered for use. Dormitory supervision was solved by many Indian women, who did the cleaning, maintenance and nighttime supervision of children. The Indians donated food. The government supplied a small amount of food.

Tribute should be paid to the Navaho Indian assistants who had been assigned to the Day School. Some were given classrooms, and acted as teachers. There are some who still hold these positions.

Greater improvement at this time on the reservation was realized, than at any other period.

Of interest, in the Armed Service, was a small group of High School Graduates who served with distinction in the South Pacific. Communicating in the Navaho language, their code was never deciphered by the Japanese.

These people returning to the reservation after the war were fully convinced that to speak the English language was of vital importance. "That man's ability to escape hardship in the world bore a direct relation to the amount of education he had received." (Navaho Yearbook VIII). "That there were economic opportunities on and off the reservation within reach of the Navahos if they had the necessary training." (Navaho Yearbook VIII).

The Intermountain Indian School opened January 1949, a few years after the "pilot project" began. The Congress provided for the remodeling of a new, but abandoned, Army Hospital at Brigham City, Utah into a 2,150 pupil Navaho school. The enrollment grew to about 2,300-2,400 children, all Navaho.

Intermountain School began with a five year special program, later adding the six and eight year special programs. With a regular graded program gradually established, they have started a full High School program.

Intermountain School is new, possessing modern buildings, public address system serving all classrooms, large gathering areas, beautiful large dining room, with several outlets on each floor of every dormitory. The school is the central laboratory, for the service-wide production unit, motion pictures, film strip, and film slides.

Because of the versatility of the plant many experiments were made. If they were successful they were adopted in the other schools engaged in the Special Program.

The problem from the Intermountain School is: How can we help interest the parents in writing to their children attending the Intermountain School? The children show signs of homesickness and frustrations because they do not hear from home. The children write home and circular letters are sent to the parents periodically, but there are many who never hear directly from home. Many students lose interest in writing home when they receive no answers.

The problem of the Community Worker is: How can we help interest the parents in writing to their children attending the Intermountain School, also in taking a personal interest in what their children study?

The Community Worker scattered the word around that reports were coming from students, teachers, and visitors at the Intermountain School that many of the students were very homesick and having other problems, the major reason being that they were not receiving letters from home. She sent word to many, posted announcements at the Post and asked for all who could, meet her at the School on Thursday afternoon at 4:00 P.M.

Fourteen parents met, the problem was stated. All of them were very much disturbed. They too had many problems, not being able to write. Not being able to read letters from the school and having to have someone read the letters received from the children. There were some who had the Trading Post Manager write a letter, others had the minister or the missionaries write, some had neighbors both read and write letters. Others had done nothing at all.

After much discussion they decided they would write a letter together. They also decided they would meet next week and work out some plans for writing more letters.

The second week twenty parents met. The Community Worker had notebooks for 10 cents each, 1 cent for an envelope, and 4 cents for a stamp. Picture cards were distributed for 4 cents. Some members of the group dictated letters. There were three who had received an answer from the group letter, they were read in part. Much enthusiasm was exhibited.

During the ensuing year many and interesting things were accomplished at group suggestion and organization with aid of the Worker. Many words were learned in English, some were able to write words. Small inexpensive gifts were made to send to friends of children who had done nice things for them. Arrangements were made to see certain individuals who had pledged themselves to write and interpret letters during the year. Ideas were exchanged, news articles combined, pictures drawn, many beautiful thoughts both new and old were exchanged. Question and answer periods were held about the childrens' new environment, climate, buildings, what their classes consisted of, places and things they saw and were entertained with.

Second Year -- Meeting held in the Chapter House, fifty members were present, the bus driver was the interpreter for those who had difficulty in understanding. The purpose of the meeting was two-fold as explained by the Chairman of the Council who presided. First, to extend an invitation to all of the people of the community to take part in all of the activities of the school program, either by correspondence or in person. Secondly, to offer suggestions, criticisms, helping in forming policies, and helping in determining what the children should be taught, and the planning of specific projects.

The group was assured that the people would be consulted with reference to specific problems, that might arise in the future and that the Board would enforce the will of the people, rather than rely solely upon their own judgment.

As the first general meeting of the second year assembled, the gathering seemed an impressive one. M.G., a lay member arose and urged the people to cooperate with the school through correspondence or visit when possible.

There was a general and enthusiastic reception of the idea that the adults would be consulted on school matters. Mr. B., a High School Graduate said, "There is a difference between living to learn and learning to live. The first consists of studying a book and reciting it back to the teacher, and the second is learning to do the work in the home, on the farm, or anywhere else that will make for better living."

In the first type of education the teachers, alone, determine what is to be taught, because they know better than anyone else, but in the second type the teachers have to ask the parents what they would like to have their children learn, because the parents know many things that the teachers do not know.

The question for consideration this evening is, "Which of the two kinds of education would you like to have for your children?" The Principal said, "I am not saying you should cooperate with us by doing what we say, but whatever we do we should come to an understanding. You must tell us what you want, for that is our only way of knowing."

Mr. W. (an Indian), "You just mentioned about good citizens. I think what you just said is very good. I like the meetings. Your teachers are good. Sometimes children go home and tell parents they were punished, it causes bad feelings. That should not be. If the child is violating school rules he should be punished." Here the Chairman asked, "Would you like to discuss punishment?" The Principal answered by saying, "Punishment is ministered only as a last resort. First we try to reason and let them see the right."

It was felt they would spend no more time in discussion but would read parts of the letters received from their children.

Each one felt their child was less homesick, more interested in their school and much happier in the new environment since they were receiving letters regularly from home. They also felt they themselves were more interested in the school so far away, since they were writing more often, and writing more interesting letters.

Everyone agreed, "It's good to get letters and to write letters. Makes you happy inside."

American Indian proverbs, from 'Voice of the Iroquois':

"Each action lives first in thought. Sit long over thoughts."

"When brother stands with brother, a war is already half won."

"There is one Mother of all life, and all are brothers."

The group decided to gather many Indian proverbs and mail them to their children. The principal offered to mimeograph the proverbs for them. They would tuck these bits of wisdom into their letters.

Examples of some letters printed:

Navaho Reservation
January 3, 1962

Dear one,

People come to Meetings.
We come to meetings to think.
We come to meetings to learn.
We come to meetings to write letters.
We come to meetings to read letters.
We write letters together.
We hope you are well.
Always be good.

Your Loving Parents,

Name

February 3, 1962

Dear Ones,

We were happy to get your letter.
We were happy to hear you were well.
We are going to vote.
We are going to vote by ballot.
This is voting by secret ballot.
No one must see your paper.
No one must mark your paper.
You mark it the way you think right.
Inside letter are some more proverbs.
Always be good.

Your loving parents,

Name

PROVERBS

Praise the Great Spirit when you rise, bathe, eat, meet friends and for all good happenings.

When we are young we do not care how old we are. When we are old we do not care to know.

The best path is the middle of the road.

Talk little, listen much.

Each action lives first in thought. Sit long over thoughts.

Never go to sleep when your meat is on the fire.

A wise man does not put his eye to a wasps' nest to see if they are at home.

All creatures are kind, if you are polite to them.

When brother stands with brother, a war is already half won.

To keep young, live with the Great Spirit.

To be strong, speak with one voice. Many voices make confusion.

There is one Mother of all life, and all are brothers.

In beauty I walk
With beauty before me may I walk
With beauty behind me may I walk
My voice restore for me
Make beautiful my voice
Make it flow in gladness
Like the warbling birds who sing in gladness.

May the children of Earth be restored in beauty

Before me beautiful
Behind me beautiful
Over me beautiful
Under me beautiful
All around me beautiful
Everlasting and Peaceful

Navaho Chant

SONG OF THE CHIEF'S HOGAN

He is thinking about it, he is thinking about it
He is thinking about it, he is thinking about it.

The main beams of the earth will be main beams;
he is thinking about it
The main beams of the wood spirit will be main beams;
he is thinking about it
The main beams of Sahanahray Bekayhozhon will be main
beams; he is thinking about it.

The main beams of the mountain spirit will be main beams;
he is thinking about it
The main beams of the wood spirit will be main beams;
he is thinking about it
The main beams of Sahanahray Bekayhozhon will be main b
beams; he is thinking about it.

The main beams of the water spirit will be main beams;
he is thinking about it
The main beams of the wood spirit will be main beams;
he is thinking about it.
The main beams of Sahanahray Bekayhozhon will be main
beams; he is thinking about it.

The main beams of the corn spirit will be main beams;
he is thinking about it
The main beams of the wood spirit will be main beams;
he is thinking about it
The main beams of Sahanahray Bekayhozhon will be main
beams; he is thinking about it.

He is thinking about it, he is thinking about it
He is thinking about it, he is thinking about it.

As the community worker worked more closely with the people, and more securely won their confidence, it was gratifying to see their eagerness in learning to write a few lines to their dear ones.

They expressed extreme joy when receiving letters from their children and the sharing of this happiness with each other.

They rejoiced with each other in their many accomplishments, of writing and reading, as small as these were.

They felt self-esteem the first time they signed their names to the letters and wrote a word, 'love', 'Mother', 'Father', etc.

One could not help but admire them for their perseverance, long suffering, determination, and desire to help their children at the Intermountain school.

We like to feel these children were helped to solve their many problems by the letters received.

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PAPAGO INDIAN ADULT EDUCATION

By

Mable S. Lada

PAPAGO INDIAN ADULT EDUCATION

The Papago Reservation is the second largest Indian Reservation in the United States. It contains 2,855,221 acres located in the southwestern part of Arizona. It is an area larger than the state of Connecticut. It is located in three of Arizona's counties; Pima, Pinal, and Maricopa. It was the last large reservation to be established by the United States Government in 1917. Since that date, Gila Bend, N.W., with 10,297 acres and San Xavier to the east, with 71,090 acres were added by 1938. The main part of the reservation skirts the southern boundary of Arizona with the Boboquivant Mountains to the east, Ajo Mountains to the west and extending north to a line about fifty miles below Gila Bend, Arizona. It lies in the Sonoran Desert and consists of wide, arid valleys, and plains with mountain ranges which rise abruptly from the valley floors.

The dominant vegetation typical of the southern desert is the creosote bush, various cacti, burr sage and burroweed. In the more moist areas the vegetation is the common mesquite, screwpod mesquite, annual and perennial gramas, salt bush and curly mesquite.

The wild life on the reservation consists of mountain sheep, desert mule-deer, white tail deer, javelina, antelope, jackrabbits, quail and doves.

The average temperature for this southernmost reservation ranges from 68-115 degrees.

The rainfall varies from an average of six to twenty inches per year - mostly in flash floods that drain off quickly.

The population of the reservation is about 10,000 Papagos; 7,000 of them are living in seventy-three communities which makes up eleven districts on the Papago Reservation.

Life is quite primitive in some areas. These people still live much like they did before the advent of the white man.

The Papago Reservation people are the poorest, and their reservation, the least developed of the Indian Reservations in the United States. It has been stated that before World War II the Papagos thought that they outnumbered other peoples because the only non-Indians they saw were a few government employees, county officials and missionaries. When some of their people returned from the war, they brought home the realization they had been living on a cultural island.

Nature being stingy with the Papagos, they have to retain as much water as they can from the flash floods in order to grow their subsistence crops. They have to make use of the plants and animals native to the areas in order to survive.

Acculturation for the Papagos is in the early transitional stage. They are finding it difficult to adjust to a changing society requiring the use of money. They are finding it difficult to give up their cultural values for those of the white. They have been exposed too soon to the acculturation process. They do not desire it since part-time work in the cottonfields, off the reservation, with poorly paid migratory agricultural workers, and poor living conditions in the cotton camps are all the jobs they have for an income.

The local economy surrounding the Papago Reservation has been expanding in recent years. For example the Phelps Dodge Copper Company, at Ajo, employs many people, but only about 200 Papagos are skilled enough to work there.

In the field of Education it is estimated adults over twenty-five years of age have had an average of four years of schooling, but according to the 1950 census report, some 80% of the Papago adults cannot read or write English, and about two-thirds cannot speak English. This data reveals that schooling has been concentrated in a small segment of the population. In 1962 the enrollment in the reservation schools was 690 pupils: 140 in day schools, 450 in mission schools. The off-reservation schools enrollment was 1,150, boarding schools 375. This is a total of 2,795 Papago children enrolled in some kind of school. Four high school graduates are in college, eleven are taking vocational training at Haskell Institute, Lawrence, Kansas.

One of the greatest enemies of Papago education is the attendance problem. The school children are in the off-reservation migratory agricultural work until January. The children are placed in school at the end of the harvest.

The Papago children's educational retardation is greater than any of the other tribes except the Navaho.

The growing need for adult education on the Indian Reservations had been felt for several years by the Indians themselves as well as the non-Whites and Whites themselves. The 1959 census revealed that 7,800,000 adults, twenty-five years of age and over, or eight percent were functionally illiterate -- had finished five years of schooling, 2,109,000 had no schooling, of the total of adults 5,600,000 were White, 2,200,000 were non-Whites.

Commissioner of Indian Affairs in Washington, D. C., Glenn L. Emmons, on October 25, 1955, announced a program of Adult Indian Education for five Indian Tribes, which were chosen because of their need for such a program. These tribes were the Seminole of Florida, the Papago of Arizona, the Rosebud Sioux of South Dakota, the Turtle Mountain Chippewa of North Dakota, and the Bannock of Ft. Hall, Idaho.

The Indian Adult Education Program had the support of the leaders in the community. The courses offered were short, concentrated, and in small learning units. The patterns of training followed three general types: home reading, home instruction, and group instruction. The subject matter was based on the needs expressed by the Papagos and the program was voluntary.

The basic language program was put into any other adult program the community had in progress. This took the educational program out of the classroom and put it to work where it was needed. The people who were dealing with the Papagos, such as doctors, nurses, lawyers, merchants, etc., were asked to cooperate in maintaining interest, and to help the Papagos with their out-of-the-classroom education.

The teaching of an English vocabulary closely allied to the Papago living required constant attention. For illiterates especially, since the beginning vocabulary had to be merged with the adult interest level -- the adult had mature concepts.

Some purposes or objectives of the Papago adult education program were as follows:

1. To help the Papagos learn how to carry civic responsibilities required in today's industrial world.

2. To decrease the literacy of the Papagos with little or no formal education.

3. To help Papagos acquire necessary attitudes toward wanting to learn skills needed for current living.

4. To raise the health and sanitation practices.

5. To become capable of managing money and of saving money.

6. To unify home-school-community experiences between parents and their children.

In November 1959, the Annual meetings of the National Association of Public School Adult Education and the Adult Education Association of the United States were held in Buffalo, New York. A quote from that meeting seems to show they followed a general pattern in adult education as set up by the Bureau of Indian Affairs. "The curriculum of the adult school should seek to serve the educational needs of both the adult and society. Educational needs, for the most part, grow out of the responsibilities adults hold as members of a family, as citizens. The curriculum of the adult school should include program activities designed to provide the kinds of information, knowledge, and skills necessary to enable the individual citizen to more adequately fulfil his responsibilities to himself and to society. Adults in our society cannot fulfil their responsibilities effectively without the basic tools of communication and a reasonable knowledge of himself in relation to the world about him. A primary concern of the adult school curriculum, therefore, should be to provide basic education for the illiterate and the under-educated, including the foreign born. Beyond this point, it should include a well-planned program of parent and family life education; opportunities for vocational training; educational and vocational guidance; and education in civic and public affairs."[1]

Some clues to the need for Papago Adult Education on the reservation may be drawn from a review of the motivations which impelled them to seek out and take advantage of opportunities for beginning or continuing training in adult education.

1. The Papagos are interested in performing their jobs at a higher level of skills. They know that cotton picking jobs are being taken over by machines.

2. The Papagos have asked for advanced training in vocational competencies.

3. The Public Health Service has been asked to conduct health and sanitation classes to help improve health practices in the homes.

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[1] Thompson, Hildegard, Basic Adult Education - Whose Job Is It? Indian Education, Indian Branch of Education, Bureau of Indian Affairs, Washington, D. C. #338, 1 February, 1962.

4. The Papagos have the need for more English courses to help them understand the confusing patterns of a new trend enveloping them. Their culture is already tri-fold: the traditional way of life, the two-century influences of Spanish and Mexican occupancy, and today's predominant Anglo influence.

5. Because of today's long distance to neighboring cities it would be to their advantage to have on-reservation industry. This could be in the form of cattle raising, mining, electricity or utility stations, tribal stores and projects, shopping centers, tourist attractions such as the Organ Pipe Cacti National Monument are located in their reservation.

The Papago tribe wants the same kind of training, education and employment opportunities as the non-Indians. The adults realize they must read, write, spell, and do simple mathematics, and learn how to live off the reservation if they are to compete in jobs with the non-Indian. The tribe also is aware they need more vocational training and those who have been well trained or educated have been placed in jobs. They realize they must sell themselves, know how to act, what to say, and to look a White man in the eye and speak for themselves. "The Papago leaders must somehow learn and find a way to bridge the gap between reservation and non-reservation life by learning how free enterprise works and by attracting industry to the reservation so there will be less difference between reservation and off-reservation life."[2]

The teachers and administrators in the Bureau of Indian Affairs who were concerned with Papago Adult Indian Education, met at Stewart Indian Boarding School, Stewart, Nevada, May and June of 1957. They worked out a program for an adult education project for the Papago tribe. It contained the following points:

I. Home and Family Life
    A. Physical structure
        1. Enlargement of home
            a. To fit needs
            b. Respect for privacy

II. Wholesome Family Relations
    A. Physical needs
        1. Immediate family
        2. Awareness of family ties
        3. Individual work participation

    B. Social Needs
        1. Individual responsibilities
        2. Observation of rules
        3. Respect rights of others and each other
        4. Appreciation and tolerance

    C. Economic needs
        1. Family membership contribution
        2. Thrift, budget, buying, selling, saving

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[2] Report of Organizational Meeting, Coordinating Council For Research In Indian Education, May 4-5, 1960

- D. Educational Needs
    - 1. Adults
    - 2. Children

- E. Recreational Needs

- F. Family Relationships to local community

- G. Family as a Tribal Unit

III. Participating Citizenship

- A. Community living
    - 1. Tribal government, parliamentary procedure.
    - 2. Voting in elections, use of ballot.
    - 3. Observation and respect of law.
    - 4. Necessity for keeping important papers (deeds, titles, permits, receipts, birth certificate, baptismal records, social security cards, credit cards, drivers license, military discharge, marriage license).
    - 5. Knowledge of school law.
    - 6. Traffic regulations.

- B. Civic Responsibility
    - 1. Financial obligation - teach value of money.
    - 2. Borrowing and paying back.
    - 3. Installment buying.
    - 4. Care of public property.
    - 5. Support of civic organizations.
    - 6. Care of rented property.

- C. Community Services
    - 1. Doctors, Nurses, Hospital.
    - 2. Y.M.C.A. and Y.W.C.A.
    - 3. Red Cross
    - 4. Traveler's Aids
    - 5. Employment Agencies
    - 6. Police
    - 7. Church or pastor
    - 8. Post office
    - 9. Extension Services
    - 10. License Bureaus
    - 11. Marriage
    - 12. School functions
    - 13. Welfare
    - 14. Vote registration

IV. Health and Safety

- A. Sanitation
    - 1. Personal cleanliness
    - 2. Sewage disposal
    - 3. Food preparation, storage, serving, food handlers, sources of food, containers and preservation.
    - 4. Water - sources, storage, purification, containers, disposal, handling, analysis.

V. Making a Living
  A. Off-Reservation
    1. Speak English
    2. Learn to take and give directions
    3. Read and write
    4. Simple Arithmetic
    5. Counting money, handling money, savings, deposits, withdrawals, budgeting
    6. When, where, how to buy (sales)
    7. Learning non-Indian customs
    8. How and where to locate jobs
    9. Work habits and attitudes
    10. Buying a home
    11. Union
    12. Hours, wages, transportation
    13. Living quarters and care
    14. Recreation
    15. Worship
    16. Modern home appliances
    17. Unemployment insurance
    18. Income tax
    19. Workman's compensation
    20. Health and accident insurance
    21. Auto-liability
    22. Kinds of checks
    23. Services of welfare and employment agencies
    24. Licenses
    25. Legal papers
    26. Banking
    27. Telephone

  B. On Reservation
    1. Use of resources
    2. Livestock improvements, (breeding, grazing, feeding)
    3. Land conservation
    4. When and where to sell
    5. Water use and conservation
    6. Selection of proper homesites
    7. Pawning
    8. Establishing credit
    9. Knowledge of reservation law - regulation
    10. Recreation
    11. Government agencies

This material was prepared about fifteen months after the pilot program was put into operation on the Papago Reservation. It was concerned with speeding the acculturation process. Much consideration was given to distinctive Indian cultural factors in association with the demands of modern living. Honesty and sincerity are soon felt by the Indians, for these were traits they have not always found in their association with their historic enemy - the White Man. So if an adult education leader is honest, unselfish, devoted to his work, and has love of humanity he will succeed in opening new horizons for the Papagos to the complexity of modern living and better understanding of the non-Indian world.

The present program on the Papago Reservation is a program to encourage mining. Mineral surveys have been made in the past and new surveys are proceeding.

The Papago Land Development Program of 1949 had visions of developing 11,000 acres of irrigated farm land near Chuichu. The water supply (underground) was insufficient for the project. They turned their minds toward formation of dams to hold the flash flood waters. It hasn't been entirely abandoned yet.

The tribal council encourages basket weaving and has had many displays in recent months. About eighty women are skilled basket weavers. Their baskets find a ready market wherever handicraft items are sold.

The tribal rodeo is given in the fall at Sells with a sort of Indian Papago fair with exhibits.

Several of the eleven districts are asking for range improvements. They have their own associations with by-laws passed by the Tribal Council.

The U.S. Public Health Services met with the local Papago residents at Gila Bend in April, 1962, and with the people worked out ways of solving four problems they desperately needed. The problems considered were:

1. Medical care for emergency cases
2. Clinic services
3. Emergency ambulance services
4. Public Health Nursing Services

These adult education programs can be evaluated by the results obtained and by observation as to the satisfactions of the Papago people. Also how well the adults and their communities are meeting the inevitable change is a problem. What is its relationship with the other communities and the State of Arizona? Is it growing, prosperous, moving into the future with confidence? The leader evaluates the program to determine what changes need to be made in the community organization and the program. The Papago people who are involved in Adult Education seem to be engaged in the processes of self-evaluation, for they are defining more goals for their reservation. Their latest goal is sewage and running water in their homes in the near future. When the leader calls a meeting, all of the local people are invited to attend. The average number attending so far has been forty to fifty adults.

There is no one Indian culture but fifteen to twenty, and biculturalism is more of a handicap than bilingualism in the acculturation process. American education and schools reflect the white, middle-class, American culture - Indians do not fit into this category. During the process of the acculturation period adult education should stress the adaptation of education to the Indian. It is important for the adult educator, supervisor, or leader to cultivate a proper attitude toward a service offered to Indian people. The biggest problem for educators is that of motivation, for most Indian groups do not possess the same motivations as other minority groups. These are cultural blocks that handicap the learning process, and there is a great need on the educators part to understand the culture and motivation of individual adults. A quote is good for explaining cultural diversity. "In numerous studies of primitive and of literate cultures anthropologists have reported conclusive evidence that each group develops its own sense of self-esteem. We humans like what we do, we like what we are, we prefer the appearance of 'our own people'. We find that certain foods are highly desirable while other foods (favored by another, different group) are distasteful to us. These preferences are the building blocks to cultural diversity. Each group member believes in the "rightness" of his own way of life, which is natural, for this way of life is what he knows best. Moreover, when this individual who is convinced of the absolute 'rightness' of his own group is brought into contact with other groups, he is likely to regard them with suspicion, perhaps mixed with fear. He observes other groups only from the vantage point of his own cultural group and concludes that different ways of doing things are probably inferior to his own way. This certainty of one's own group as the center of all culture and as the best way to organize one's life is called, 'ethnocentrism'."[3]

The Papagos are already making plans for more adult education to start in September, 1962. They met with the U.S. Public Health Service in June, 1962. They are now busy as a group of adults in the community painting and redecorating their meeting house. They bought their own paint and are doing the work themselves.

The future Papago activities will depend on the group's recognition of needs and expressing the direction in which they want to move.

The additions I would suggest to the Adult Education Program is to bring in resource people from the outside to help the Papagos to see and find a way to bring in industry to their reservation. It would be to their advantage economically and job-wise to develop tourist trade as the White Mountain Apaches have done, motels, golf courses, dude ranches, lakes, fishing, movie houses, cacti gardens development could bring in a much needed economy and jobs for the high school graduates. All the expanse of desert land would be ideal for an aircraft testing factory. This would be an ideal industry for the Papago to learn skilled labor. Parents should be urged to encourage their high school graduates to go on to college for business education, teaching professions both academic and vocational. This would supply the reservation schools with teachers who understand the culture of the tribe.

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[3] Understanding Intergroup Relations, Ethnocentrism is a Part of Group Development, pp. 7-8, June, 1960

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COMMUNITY DEVELOPMENT AND ADULT EDUCATION (PAPAGO)

Through

"A Literacy Program"

By

LeNore Shill

HISTORICAL BACKGROUND OF THE COMMUNITY

In 1848 the United States acquired the territory from Mexico that is truly a land of contrasts with vast distances and wide variations in topography and climate. This arid country in southern Arizona is known for its mild winters, hot summers and sunshine the year round. The Indians living here at the time were peaceful, sedentary, agricultural tribes of the Pima, the Maricopa and the Papago. All of these Indians had been visited quite early by Spanish friars from Mexico. In 1687 the Jesuit Father Eusebio Francisco Kino entered the region and worked among the Indians until his death in 1711.[1]

Because their country belonged to Mexico until about a hundred years ago, little is known about these Indians. They did not look like the stereotype Indian with feathers, breech cloths and moccasins, for they lived in villages, wore cotton clothes and were very industrious. Here the lazy man would starve for everyone had to work in order to eat.[2]

The Papago name comes from the Indian words "papa ootam" meaning "bean people" and indeed it appears that they were aptly labeled, since one of their principal foods was the mesquite bean. The Papagos call themselves "the Desert People". The Papagos live in about 73 villages scattered throughout their three reservations in the Southern Arizona desert - The Papago, San Xavier and Gila. About 6000 live on the Papago Reservation, which extends from 10 miles south of Casa Grande to the Mexican Border, and others live on the small Gila Bend Reservation to the Northwest and the San Xavier Reservation situated southwest of the San Xavier Mission.

The Papagos were "an agricultural people, thoroughly adapted to farming and food gathering in an arid country, yet they have been obliged to be semi-nomadic." There were no rivers in their country and they had to 'follow the water' in order to keep alive. They spent their winters camping near small mountain springs, in shelters which were often roofless, guarding their few possessions from the wind, but exposed to the southern sunlight. When June brought a ripening of the giant cactus, nourished on the water in its fleshy trunk, they flocked to the hills to collect its fruit. Finally with the first July showers, they migrated to the open plains where their dome brush huts were clustered in permanent villages, uninhabited except in the rainy season. Here they could stay as long as the summer showers and cloudbursts filled their primitive reservoirs and softened the rocklike adobe of their fields. When the corn, beans and squash were harvested and the reservoirs were dry, they returned to the mountains.[3]

The land was considered to be owned by the Tribe, but was held individually. The title was in the man's name, and the land was inherited in the male line. When the father died, the oldest son was in charge of the land and the rest of the family helped him. The patriarchal family was always the centre of the economic system.

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[3] Ruth M. Underhill, People of the Crimson Evening, Riverside, Calif.
Sherman Institute Printing Dept., 1951, p. 35

On the reservation, which is the centre of their life, the people live on lonely ranches or in scattered villages. The village, consisting of a group of related families, as the important unit. The family is the most important unit in the Papago social structure. Most often a household will consist of two or three generations. The head of the house holds the authority, and yet he considers the opinions of all the other members of the family before making his final decision. Since even a little child is considered in things that concern him, they seldom question his decision about whether he wishes to go to school or not.

Home to a Papago is a small cluster of low, earth-colored buildings in a clearing encircled by mesquite bushes and cacti. The house is commonly a one-room structure, but there may be several rooms, or if the family is large even several small houses. Nearby a ramada, roofed with dry grass, is used in good weather for cooking and other household chores.

Marriage is the normal adult state among the Papago. Girls marry at the age of fourteen and boys at sixteen. By ancient custom, marriages were arranged by the families of the bride and groom, usually without consulting the young people concerned. Today the young people select their own mates and get approval of their parents later. Many couples are married in the church. The tribal code of laws requires a marriage license, a ceremony performed by a religious or other duly constitute official, and a certificate of marriage.

The farm work such as the planting, cultivating and irrigating was accepted as man's work and was exclusively his responsibility, but gathering the harvest was woman's acknowledged task, and she took over completely the job of caring for the resultant crops. During the harvest both the men and women might work together in the field. Older children often helped their parents. It was their job to go to the fields when the grain was coming up and drive the birds away.

The women made baskets from the willow, yucca and devils claw, which they gathered and prepared. These were very strong and could be used for holding water. A few women made pottery from the native soil.

The Papago had a long story explaining the beginnings of their world. Every important village had an old man who knew this story and told it in the winter time.[4] It was bad luck to tell stories in the summer when stinging insects were out for they would not like it and would bite you. The story included the creation of the world from a ball of dirt, two gods, people, a flood and Papago and Pima Indians under the earth. The Pima and Papago[1] like many Indians in the Southwest, believed they came from underground.

There were certain people in the village who had special power to cure disease, to bring rain, to tell when the enemy was coming, even to tell when their side would win in a game: these were the medicine men. A medicine man got his power by dreams. Most medicine men did not do any curing. Their business was only to tell what had caused the disease and then someone wise who knew the right songs could cure.

Years ago the Pima and the Papago had the same religion and the same ceremonies. About 75 years ago the Pima began giving up the ceremonials and today it would be difficult to find any of them left in the Pima territory. Catholics, Presbyterians,

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[4] Underhill, The Papago Indians and their Relatives The Pima, p. 45

Mormons and Baptists are found in varying degrees on the reservations. Because of White interference, much of the old religion has disappeared. The old men who know the ancient ceremonials are dying and the young men do not bother to learn them. Rain and health are two things emphasized in the Papago ceremonial life.

Many activities of daily life are directed to rain bringing and the wine ceremony, which is the principal means, is still practiced in some parts of the reservation. The objective of the wine ceremonial is peacefulness, harmony, and the longed-for-rain and not drunkenness. The circle dances are connected with rain-bringing. Even the Christian groups have been known to have ceremonies in which the object is to pray for rain.

Although there is a great deal of drinking at the fiestas, there is a lot of drinking that has no connection with any ceremony. The religious groups have lessened drunkenness to some extent. With money received from wages and with the disappearance of the old village ways and customs, drinking is the biggest social problem that exists today. Water is the greatest economic problem.

The Desert People believe that sickness and other misfortunes come from offending some supernatural force. Certain rites must be performed for every individual. If the month old baby is not given the proper rite, he may get sick and die. Even some Presbyterian Papago observe the ceremony that is used when a girl becomes a woman.

The Papago use extreme care with the dead for fear their ghosts will return. Formerly the personal property and sometimes food were buried with the corpse. The house where the death occurred was torn down or burned, and the dead person's name was never mentioned again. Today the dead are placed in coffins such as we use. The custom of not calling a dead person's name is also fading.

The Papago, like most Indians, share what they have with relatives for they know the relatives will do the same for them. They are very careful about giving and if possible give back a little more than was given to them.

Nicknames are important for they are a source of amusement and gossip for everyone. The Desert People call their cousins "brothers" and "sisters" and are almost as fond of them as though they lived in the same house.

Tribal Government:

The Papago Indian reservations at Sells, Gila Bend and San Xavier have joined together for the purpose of tribal government under the Papago Tribal Council which was organized under a constitution and by-laws approved January 6, 1937.

All Individuals listed on the official census as of 1936 are members. New members are added as follows: (1) all children of resident members and (2) the Council has the power to adopt all children born outside of the reservation who are off-spring of members, and are one-half or more Indian blood.

The governing body is a tribal council consisting of twenty-two members, two being selected from each of the 11 districts into which the reservations are divided. Each district is self-governing in local matters and is headed by an elected District Council composed of not less than five members.

Members of the Council hold office for two-year periods. Meetings are held at 10:00 on the first Friday of each month at the Sells Tribal Offices.

All tribal officers, committees and tribal employees are selected by the council and serve for one year. The Tribal Judge and regular police officers are government employees appointed by the Area Director on the recommendation of the Council and approval of the Superintendent.

Tribal Resources:

The greatest resource of the Papago Reservation is the grazing lands and this is used by both the tribe for the tribal herd and by individual owners in the eleven grazing units.

The Papago Tribe also operates the Arts and Crafts Shop organized in 1939 by the Indian Arts and Crafts Board which operated and managed the business. In 1941 the total operation was transferred to the tribe which appointed a manager who had the sole responsibility for the enterprise and is responsible to the Tribal Council.

A tribal loaning enterprise has also been set up under the supervision of a loan board of five members and operated by a loan manager. All enrolled members are eligible for loans. Loans over $150.00 must be approved by the Council. As of 1952 414 loans were made and outstanding loans totaled $34,313.72. Interest at the rate of 5% is charged.

In 1952 the Council purchased two retail stores on the reservation and thus entered into the trading business. The purchase and initial operating expenses are being financed with money borrowed from the Federal Government. The stores purchased were the "Covered Wells Trading Post" at Covered Wells and the "Sutheland Trading Post" at Pisinemo, the transfer to the Tribal ownership taking place on January 1, 1953.

The Papago Reservation is the only one in the United States where mineral resources are open to entry by outsiders as well as by Indians.

Family Income:

The principal source or family income on the reservation is from the cattle industry with nearly 200 families engaged in running cattle.

Farming on the reservation, at the present time, is of minor importance with little more than 1,000 acres in irrigated Indian farms, mostly on the San Xavier Reservation and 700 acres irrigated from Flash Floods, mostly on the Papago Reservation. It is estimated that not more than 800 families can support themselves on the reservation even after resources are fully developed.

Education:

Our first record was the Mission School in Mexico in 1827. Mexico expelled the Franciscans so there were no more Mission schools until after the Gadsen purchase in 1853. In 1860 Father Meses set up in San Xavier a school for Papago and Mexican children. This was the first organized school. In 1873 the Indian Agent for the Papago reported that he had received $2500.00 for educational purposes. He then erected a school house and engaged two sisters as teachers at San Xavier, which terminated in 1876. In 1888 the Government recalled the two sisters to take up their duties as teachers. Presbyterian schools were also built at various points, the largest and most successful at Tucson. One other was located at Indian Oasis (now Sells) in 1912.

The construction of Boarding Schools was authorized by the Government in 1879 in Arizona, but due to the fact that the Papago was the most remote of all tribes, it was not affected at that early date, but was later. The Phoenix Indian Boarding School was established in 1891 for the enrollment of all tribes, but some thought it was too far to go with their mode of travel in that day.

The Federal Government then appropriated $50,000.00 to construct schools on the Papago Reservation. There were day schools built in 1917 at Indian Oasis, Santa Rosa (which was later made into a boarding school) Gila Bend, Chui Chu and Cockelbur. In 1935 Kerwo was added to the list, in 1936 Santa Rosa Ranch and in 1948 Vaya Chin. Today there are six day schools, six Mission schools and one day school that also operates a boarding school for the transient harvest Papago families.

As of 1955 there was an aggregated enrollment on the Reservation of 975 pupils; 600 in day schools and 375 in Mission schools. The off-reservation enrollment is over 1145. There are over 300 in Bureau Boarding Schools, 150 in Mission Boarding Schools, 600 in Public Grade Schools, 70 in Public High Schools, 10 in Vocational Training, 10 in college and 250 children of relocatees.

ADULT EDUCATION AND COMMUNITY DEVELOPMENT

Long ago the founders of this nation foresaw the imperative kinship between free men and free education. It was apparent to men like Franklin and Jefferson that a form of government depending for its preservation upon the wisdom of its people must recognize as one of its major undertakings the education of citizens who can make wise and intelligent choices.

Somewhere along the way we mislaid the compass given to us by those who originally charted the course of American education, or understandably, we have been somewhat diverted from the course. In our concern to educate the citizens of tomorrow, we have forgotten that today's problems must be solved by adults.

Indian education has improved on the Elementary and High School levels in the last decade, but little effort has been given to adult education, and it is still the most neglected area of all in Indian Education.

In 1955 the Arizona Association on Indian Affairs requested the Bureau to begin an adult education program. Clarence Wesley, a member of the Association and former Chairman of the San Carlos Apache Tribal Council, said that a greatly increased adult education program was needed, particularly in view of the fact that termination of the Federal Government's activities in Indian affairs has begun, (quoted in Arizona Daily Sun July 5, 1955).

In October 1955, Commissioner Glenn Emmons announced that adult education programs would be undertaken on five U. S. Indian reservations, one of which was to be the Papago in Arizona. The Commissioner was quoted as saying:

> "For many years I have felt that one of the biggest factors holding Indian people back and retarding their advancement has been the lack of educational opportunities. Our first job, of course, was to make schooling available to all Indian youngsters of normal school age, and I am happy to report that we are now within striking distance of that objective. The next step is to provide some type of elementary schooling for grown-up Indians who never had this advantage". (quoted in the Tucson Daily Citizen, Oct. 25, 1955)

Despite the Commissioner's enthusiasm for adult education, the program in Arizona has been undertaken on a very limited scale and it is too early as yet to appraise results.

PRESENT NEEDS FOR ADULT EDUCATION

The large number of Papagos who must be relocated permanently off the reservation cannot reasonably be expected to make a satisfactory living without an education that will enable them to compete on equal terms with other citizens. Important as is the economic development of the Papago Reservation, the people who are to utilize these resources must also be considered. They must be fitted by training and physical well-being to obtain the greatest possible benefits. The means of social development are the public services normally available, such as education, health, communication, community facilities, finances and credit, social security and welfare, and organization. Because of the condition of the Papago people, long separated from the facilities and opportunities of modern life, these public services for some time to come must be provided in greater quantity and they must be more varied in context than those normally available.

Barbara Mendez, a Papago Indian woman who teaches in the federal day school at Sells, makes this statement:

> "The lack of education has been one of the greatest drawbacks of the Papago people. If they have not been able to compete in the white man's world, it has been due to education. What can we do to overcome this handicap? First, let me give some reasons why our people have not received the education they need. It has been hard to keep some of the children in school - a great many of the families move from the reservation to cotton camps. This means that our children are out of school for 4 or 5 months. Because these children move around, they are below their grade level and they find it hard when they enroll in public school. Other parents do not make any attempt to enroll their children and so the children miss 4 or 5 months of school. The children of those moving back and forth should be housed so they will not miss so much school."

The Education Field Officer, whose principal duty is to look after attendance matters, states: that nearly 600 Papago children are involved in the trek to the farming areas during the Fall.

Schools for the Papago children tend to cut them off from their families; our problem is have more day schools serving as community centres so that the illiterate parents will have a chance to participate in the Education Program.

The Papago, like the Navajo, have completed a long range program for the development of the economic and social resources of their reservations. This program is twofold: the development of every possible resource on the reservation so as to provide a living for as many families as possible, and the development of a training and relocation program to establish families in off-reservation communities. The program consists of the following:

Range Improvement: This includes the development of additional stock, water, soil and moisture conservation, better range management.

Irrigation: By the installation of additional pumping plants.

Flash Flood Farming: These flash flood farming areas can be improved by soil and moisture conservation operations and by such improvements will again become an important factor in the subsistance of those who are expected to remain on the reservation.

Relocation: These will require special assistance and the program calls for this.

Social Development: Education- in 1949 only 40 percent of the Papago people could speak English and less than 20 percent could read and write.

Health: This proposes the establishment of five Public Health districts with a field nurse in each. In 1955, the Division of Indian Health, U.S. Public Service, took over responsibility of the health program. A mobile health unit brought medical care to the more isolated villages on the reservation. A new health centre at Santa Rosa was completed in 1959.

Roads and Communication: Reconstruction of graded roads and truck trails to bring them up to standard that will make them acceptable as part of the County road system. Improvement of reservation telephone facilities is also included in the communications plan.

Community Facilities: Improvement in the village water supplies which can be accomplished only by drilling of deep wells and the provision of adequate storage facilities.

Credit: Those families who will settle on the proposed irrigation development and those going into the cattle business, will require credit.

The above program was approved, subject to revision in keeping with changing conditions, by both the Indian Service and the Papago Tribal Council.

ADULT EDUCATION AND COMMUNITY DEVELOPMENT

"Community" seems a nebulous term, yet it is a tangible concept; it can be defined for useful purposes. Derived from the same roots as "common" and "communal", it suggests a sharing in common. People in a community associate naturally in the everyday affairs of life. They share experiences in common, a common lot. A strong sense of "belonging" develops when many activities are shared by the same people in a setting which is also shared; this feeling we often call "unity", "love of country" or "civic pride".

A community occupies a delimitable space. It is composed of people who have a sense of belonging together as a community. It is served by institution and agencies. It can act in a cohesive way to meet crises or problems which arise. These basic elements of the community interact in infinite variety, evolving communities that are varied and individual, yet the common elements recur. By understanding these elements as they operate in actual communities we may come to understand both the universal and the individual.

A LITERACY PROGRAM

I am working under the assumption that literacy is an essential aid in promoting individual and group welfare. Four thousand or more Papagos do not read or write. One of the greatest enemies of the Papago educational program is the attendance problem. If the Indian child lacks parental motivation for education it may well be found in the attendance problem. If our adult Papago Indians are not literate, how are we to make the education of their children important and meaningful to them? The solution of the problem of the Papago, as identified by some of the Papago leaders, lies in a program of adult education (good program), a program of education that will fit him to become a part of the white civilization which envelopes him and still keep all that is desirable in his own culture. Their cultural conflicts are tri-fold, "the traditional way of life," "the two century influences on Spanish and Mexican occupancy," and "today's predominant Anglo influences."

ROLE OF LITERACY IN COMMUNITY DEVELOPMENT

In the effort to meet the basic needs of individuals and groups, widely different views have been advanced concerning the role of literacy in community education. At one extreme is the traditional view that the ability to read and write is an indispensable aid in promoting individual and group welfare. At the opposite extreme is the view that literacy training has little, if any, place in meeting the fundamental needs of adults in under-developed areas. A third view assumes that efforts to meet the personal and social problem of a group and the spread of literacy are intimately related and that each can be achieved best through co-ordinated effort. It is claimed, for example, that many compelling motives for learning to read and write arise as other steps are taken to solve personal or group problems. As the skills of literacy are acquired, they are applied eagerly in achieving goals to which the learners attach great significance. According to this view, community development is the broader undertaking within which literacy training is provided as an essential means.

The next question faced relates to way in which literacy adds in achieving the goals of community education. A review of reports from many parts of the world justifies two significant conclusions. The first is that the initial purposes served by literacy vary widely among both individuals and groups: for example, to keep in touch with members of one's family, to learn how to raise better crops, or to read religious literature. The second is that, as individuals rise in the scale of literacy, its value increases rapidly, varying in nature with the conditions faced by groups and with the interests and in nature with the conditions faced by groups and with the interests and intelligence of individuals. Many discussions of the major purposes served by the ability to read or write appear in the literature.

The outline that follows includes purposes or values that were emphasized most often in a world-wide study[5] of reasons for wanting to attain literacy among groups engaged in programs of community development.

1. To meet the needs of daily living such as being alerted to danger, finding one's way about, keeping posted on current events, keeping in touch with relatives and friends.

2. To improve health, promote good sanitation, improve child care, raise better crops, increase economic status, and learn how to do and make things.

3. To develop a growing understanding of local traditions, institutions, and prevailing practices.

4. To promote a growing understanding of one's physical and social environment, the personal and group problems faced, the issues involved, possible solutions.

5. To cultivate the attitudes and ideals that make for worthy membership in a family in a community, nation.

6. To increase understanding of other places, countries, people, times.

7. To deepen interest on the part of students in their expanding world.

8. To broaden their cultural background and to enrich lives through a growing acquaintance with the group's literary heritage.

9. To help satisfy religious aspirations through the reading of sacred readings.

10. To (secure) enjoyment and pleasure.

The importance of keeping the literacy organization as simple as possible will be emphasized. Careful planning for the utmost effect within the limits of the existing possibilities and means. The program should be effectively "adjusted" to the "social enviromment," "economic circumstance and possibilities," and "psychological conditions and demands," properly correlated "with the existing organizations and plans for educational and socio-economic work," and should utilize "the best possible scheme of handling finance and staff resources."

My entry into the Papago community as an Adult Educator and Community worker was of the best nature, I came as a welcome friend, not to direct, investigate or make people feel inadequate by my superior wisdom. I was invited by the Tribal Council that had wanted to start Adult Education. I felt my role was that of a guide and enabler.

Because I was dealing with a culture strange to me I moved very slowly, I did not want the Indian to look up on me as another "white one" who had come to take their land, or a representative of military power to take the young men into war.

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[5] Gray, William S., The Teaching of Reading and Writing, p. 29. Monographs on Fundamental Education-X. Paris, France; UNESCO, 1936 (also: Scott, Foresman & Co.)

I found things to admire in them and in their traditions. Established importance for them in my eyes. I adopted some aspects of their mode of living even though inconvenient and uncomfortable at times. Tried to make clear the improvements their Tribal Council wanted for them of which I might help through my different background and education.

I utilized this period of invitation and introduction to convince the Papago that I liked them, I had confidence in them to make good decisions and accomplish much, wanted them to grow in strength to solve problems; I stood ready to help them move ahead on activities they choose, from my background and friendship.

By now I felt that I had sufficient knowledge of the community, its background, people, etc., to start our first project which I had hoped would be expressed by them the desire to learn to read and write, but this was not forthcoming. I began to feel I was a failure, and all my wonderful philosophy of a literacy program for the Papago Indian, that would solve everything, was running down the well-known dry creek. Then out of a clear blue Indian sky it happened. We were visiting one of the more isolated communities that had a small day school and was asked to go to the school with some of the parents to see work of their children. The teacher had placed samples of the childrens work on the walls and we walked around looking. All children had their names on their papers, but only one Papago lady could read and find her children's work. This so impressed the others that many questions were asked, could it be possible that they all might learn to do this wonderful thing.

They had expressed a felt need to learn to read. It was decided by the community, its leader should call a meeting the next night to talk about this. Where could we have the meeting? Someone said, "we want to learn the schoolhouse should be the place." We were given the use of the schoolhouse to hold our meeting, wanted to stay that night and talk, but we decided would be best to come back the next night when all the community had a chance to learn of the meeting.

Our meeting was well attended and there was much talk. The outcome of our talk was if our plan of action was approved by the Tribal Council we would start night classes for Adults to learn to read and write. So thus our first Adult Education class was born, and I left the meeting very happy.

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EDUCATION OF THE INDIAN ADULT

"The Diabetic Story" - (Pima)

By

Ann Bennett

THE DIABETIC STORY

THE DIABETIC STORY: AN IDEA

When Kathleen VanCleft, Area Nutritionist, wanted to know if a particular diabetic teaching aid was still on the market, she expressed dissatisfaction with the filmstrip-record kit she had used for a number of years. It was scratched and brittle, but most of all it did not portray life in the manner of our Indian Beneficiaries. Without thinking of the time and magnitude of such an undertaking I said, "Let's make our own."

She did not hesitate in the least, but immediately got the approval of the Area Medical Officer in Charge.[1] I then asked for and received permission of the Station MOC[2] to spend some of my time on this project. Then I enrolled in the Audio-Visual program at ASU to enable me to do my part of the job with more skill. It has been my experience that AV materials are used with great success with the Indian people.

OUTLINING THE PROJECT:

We talked of a number of methods of presenting the material we wished to teach. The old strip had been drawings. They seemed very cold. We thought of a motion picture but decided that the filmstrip with the nurse and nutritionist as instructors would give more opportunity for questions, since the filmstrip can be interrupted at any time. Moreover a slide can be left in view as long as is necessary. A script would be prepared as a guide, but could be enlarged upon by the instructor. A tape recorded script could be used, but we still like best the idea of the "human" element.

Project name: THE DIABETIC STORY

Purpose: To impart Health Education and Information to the Indian Diabetic and at the same time motivate the individual to use that information for the protection of his health.

Treatment:

1. Mechanics
   This will be produced on filmstrip in color.
2. Methods of presentation
   - A. Photography of:
     - live subjects
     - charts and graphs
     - inanimate objects
   - B. Accompanying script to be narrated by the instructor.
3. Organization
   Lesson plans following the Diabetic Out-patient from the time he learns he has diabetes through the proper medical care and self care to enable him to live a long, happy and useful life.

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[1] Dr. Wm. Baum, MOC Phoenix Area (1961)

[2] Dr. Leland Hanchett, MOC Indian Hospital, Phoenix (1961)

Problems: The copy and photography must be meaningful to the culture with which we are working, recognizing the attitudes, beliefs and behavior of that culture.

CULTURAL ASPECTS IN GENERAL

The American Indians became the beneficiaries of the Public Health Service on July 1, 1955. These people are dispersed throughout the land, with about three-fourths of them living on reservations. Although each tribe has its own pattern of beliefs concerning sickness, disease and the proper therapy for these conditions, nevertheless certain common elements are very much alike.

Illness and disease are social as well as biological phenomena. The cultural pattern of an Indian group largely determines if a given biological condition may or may not be considered an illness. "It is important to remember that many Indians do not separate diseases of the body and the mind."[3]

Beliefs in magical or supernatural causes of disease is common. A spirit may take possession of an individual, or he may lose his soul while sleeping.

> "Folk recognition that strong emotional experience can cause an individual to fall ill is evidenced by the wide variety of sicknesses that are essentially psychosomatic. Those emotional experiences which most often produce physiological results include fright, anger, desire, imagined rejection, embarrassment or shame, disillusion and sadness."[4]

Fright may cause a shock which separates the spirit from the body. The cure depends on inducing the spirit to return to its temporal home. Chants, dances and sings are some of the ceremonial rites that will cure these ills. Illness can also be brought on by thinking evil thoughts. The great emphasis placed by Papagos on peaceful living and their avoidance of quarreling has been noted by Roessel.

Many Indians take advantage of both the medicine man and the "white doctor." The conflict between folk medicine and scientific medicine is summed up in the persons of the physician and the medicine man. The medicine man is usually consulted first so that the physician gets many cases too late to treat effectively, or sometimes diseases that are incureable. However the failure of the medicine man as well as his own mistakes will be attributed to the white doctor.

Criticism of the physicians and their methods are common among many Indians who lack any understanding of diagnostic methods, medicine and its limitations. Some patients have pointed out to the author that the physicians must ask them a lot of questions and poke around the body which shows they are not very smart. "A good medicine man does not have to ask all these questions. He can tell you why you are sick." Other patients have asked why the doctor doesn't give the strong medicine first to kill the "bugs" immediately. It is thought that a weaker medicine is given to start with and later on the strong medicine that cures is finally given the patient.

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[3] Cross-Cultural Problems in Planning Health Program for Indians. Edited and published by MAMIE SIZEMORE, Classroom Specialist, Div. of Indian Education; Dept. of Public Instruction, Phoenix, Arizona

[4] Ibid

Cultural factors hinder the developement of preventive health programs since he usually sees the doctor to get well, not to keep him well. Health, it is thought, consists in feeling well; if one feels well and there are no evident symptoms of disease then one cannot possibly be ill. Treatment is sought only when a person becomes ill. It is readily seen that periodic check-ups and preventive medicine have no logical reason or explanation to these people.

Public Health Personnel then, must be acquainted with the concepts and practices of folk medicine if they are to develope effective programs. They must also realize that health is not an isolated factor but is related to education, economy and security of a people and changes in one activity will result in changes in the related aspects.

DIABETES AMONG THE PIMAS

Van Cleft reported in 1956:

> For many years the medical personnel in southwestern Arizona have been aware of the relatively high incidence of diabetes among the Pima and Papago Indians. No one knows the exact ratio because the Reservation population fluctuates due to the fact that the Indians accept off-reservation employment. Probably the most accurate figures are those compiled by the Bureau of Indian Affairs in 1952 which show the population for the Pimas, including Gila, Salt River, Ft. McDowell and Maricopa Reservations to be 6881.
>
> A study in 1954 of all the in-patient and out-patient records of the Pima Indian Hospital located at the Agency Headquarters in Sacaton, revealed that a total of 392 patients have been found to have diabetes. Sixty of these are known to have died. This figure does not include any diabetics from the Pima Reservation who may have been treated at the Phoenix Medical Center. The ratio of 332 diabetics to a population of 6881 would be exceedingly high when compared to the national ratio of 26.4 per 100,000 in 1950. Of the 332 Pima diabetics thought to be living, 107 were under treatment at the hospital. Even the figure of 107 gives a ratio of 15.5 per 1000 or 1550 per 100,000.
>
> Care of the Diabetic prior to 1954
>
> While the medical work was under the Bureau of Indian Affairs the doctors and public health nurses were acutely aware of the problem, but the amount of individual instruction that they were able to give was decidedly limited, follow-up was spotty, the best they could do was to give some general instruction. There were several reasons for this. At that time only one doctor was assigned to the Sacaton Hospital. Each Public Health Nurse had more territory than she could serve adequately. It was thought that their time could be more wisely spent in helping a larger number of patients.
>
> Another limiting factor was that teaching materials usually used for diabetics were not always easy for the Indians to understand because of their limited knowledge of English, moreover, this material did not apply to their way of life. Even for those who could understand how to keep their diabetes under control it was difficult to buy the things they needed because of low incomes. The Indians may own cattle and horses but

these represent wealth rather than cash income. Cattle are not generally used as a source of food.

The general lack of transportation necessitates buying food at the local Trading Post where prices are high and selection is limited and it also limits their trips to the hospital except in cases of emergency. Preventive medicine and routine check-ups are a new concept to them.

In 1954, two doctors were assigned to the Sacaton Hospital and a nutritionist joined the staff of the Mobil Health Unit which serves both the Papago and Pima Reservations. Since more medical care was available the Pima Health Council requested classes for the diabetics. Each member of the Council, representing a different district, was given the names of the known diabetics in his or her community. Each patient received an invitation to one of the classes which were held in Sacaton, Blackwater, Stotonic, Casa Blanca and Salt River.

Each diabetic who attended the classes was urged to come into the hospital for a physical check-up and blood test. 107 responded, a medical history was taken on each of them.

These histories revealed among other things, that, with the exception of two young people, they ranged in age from 25 - 60 years at the onset of the disease, the average being 45 years. Almost all of the patients were considerably overweight, the women outweighing the men. Comparing the distribution of weight of the Pima men and women with those of 3000 diabetics (average 20) compiled by the Metropolitan Life Insurance Co.), the distribution was as follows:

	Metro. Life Ins.	Pima men	Pima women
Desirable weight	12.2%	6.4%	9.1%
Underweight	5.3%	6.4%	3.0%
Overweight	82.5%	87.2%	88.0%

Classes were first started in 1954 in Sells and later Covered Wells. The next year Sacaton and some other widely separated communities on the Pima Reservation were added. San Carlos and Santa Rosa clinics and classes started in 1959.

THE STORY COMES TO LIFE

The clinics and classes having been established (although not all of them at regularly scheduled clinics) the need for more meaningful teaching aids was apparent by the response.

We decided on the sequence of the subject matter to be presented. Miss Van Cleft has had wide experience in teaching people of backgrounds other than our own and has done excellent work in adapting meal plans to the food of the Indian people, using foods that they like and that are available.

Diet is a very important factor in diabetic control and must be explained in detail. The work of the pancreas, how insulin is used in the body, the balance of insulin and sugars, results if the pancreas does not produce enough insulin, how to care for the syringe; these factors were only a few that must be depicted in "pictures" for the diabetic to see.

After we had a fairly good outline of the content, we enlisted the cooperation of the MOC at the Sacaton Hospital. Here diabetic clinics are held weekly. The patients report without breakfast, have their weight taken and fasting blood drawn at the laboratory. Then all have breakfast or fruit juice and attend a class. By the time the class is over, the blood sugars have been run and the patient sees the doctor.

We attended one of the weekly classes that Miss Van Cleft had been holding. We told them of the idea of making a filmstrip using Indian people but that we would need their help. They liked this and were willing to help, but it was apparent that they were puzzled about what help they could be. We wanted to know if they wanted regular lessons and pictures or if they wanted the picture to tell a story. - all wanted a story. (we were prepared for this response) A rough draft of the first lesson or part was read. Only one or two spoke out, so we had to watch closely for reaction....stop and draw out of the group the reason for this.

The name Jaun and Eva had been chosen for our main characters. Someone called out (not very loudly) "Tom and Lucy." The class exchanged knowing glances and everyone in the room laughed. This gave personality to the characters and from that moment it became the classes story. This broke the ice. We had a lot of laughs as they shyly corrected phrasing we had used. This is what we wanted -- help in saying things the way they would say them.

Miss Van Cleft presented this to other classes for suggestions and arranged for volunteers for the pictures, while I stayed in Phoenix working on tabletop photography and enlisted the help of the therapeutic dietitian, Mrs. Hendrix, who is also a clever artist. Given a very rough idea of what is wanted, she would soon have a water color showing exactly the message needed.

A day to take pictures on the reservation was arranged. We drove to Tom and Lucy's home. They had a nice ramada and had cleaned up a stove they no longer used, brought it back to the ramada for the filming. This couple had everything in the ramada we would need. They were wonderful in posing all morning long for their various shots. Then they followed us in their car to the hospital to get the clinic pictures. There the doctors and nurses also came into the story.

In order to show that anyone can "get" diabetes, and that by proper care one can work and feel well, the judge and her husband posed for us at the judges office (they are diabetics). One of the cooks at the hospital is another diabetic. People we did not know would stop their horse and wagon so that we could take their pictures. We had help and cooperation from all of the people.

This took a number of months. Retake on some of the indoor work was necessary. There were many consultations and rewriting of this script. Miss Van Cleft then put it in the finish form.

EVALUATION:

The intention of the DIABETIC Story is to teach. It was not set up for a study, still we would like to measure its value. This is difficult to do.

Dr. Roessel, in his lectures at A.S.U., has said of adult education, "Most participants in an adult education program attend on a voluntary basis. His motive for wanting to learn may be quite different from that of a captive group.......the evaluation is by attendance in the program."

The new film strip and revised lessons were first used at Sacaton in March 1961. During the period of a year it has been used at five additional clinic classes and one in-patient class at Tucson Indian Hospital.

Location of Clinic	No. Attending	Classes Per Week	Total
*Sacaton	25 to 30	1	25
San Carlos	23	1	23
Santa Rosa	28	2	56
**Tucson Indian Hosp.	33	1	33
Parker	20	2	40
Whiteriver	18	1	18
Sells	16 ?	1	16
			211

Of these 211, 33 were hospital patients, all others attended out-patients clinic classes.

Interpreters had been used at San Carlos, Whiteriver and Sells. It is estimated that about 55 persons have received instruction by help of an interpreter.

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*There were over 300 known diabetics of which 127 came regularly last year. Others came when they felt the need or when in the area only during cotton picking season.

**Have had the series twice.

The continuing need for this specific adult health education is indicated by diabetic histories taken during the summer of 1961. 81% of the 131 histories showed at least one other known diabetic in immediate family -- father, mother, grandparents, sister, brother, or child. The older patients did not know whether or not their parents had it as many died without medical attention while the patient was still a young child. Three families were outstanding --

1. mother, father, two sons, two daughters
2. mother, father, three daughters, one son
3. two sisters and three brothers were diabetic.

The best results are obtained from clinics where patients report without breakfast, have weight and blood sample taken, eat breakfast or have fruit juice, attend class, then each sees the doctor after results of blood sugar test are known. Patients can then be referred to PHN for instruction in how to take insulin or specific problems like overweight, gall bladder complications or other special diets.

ADULT EDUCATION PLAN FOR A PIMA TRIBE IN CHANDLER, ARIZONA AREA

By

Wilmot I. Bidner

ADULT EDUCATION PLAN FOR A PIMA TRIBE

IN CHANDLER, ARIZONA AREA

a. Role of Adult Education with particular tribe.
   1. History of Adult Education on the reservation.
   2. Need for Adult Education on the reservation.

b. Kind of Adult Education needed by the particular tribe.
   1. Present programs and their evaluation
   2. Methods used in identifying needs and interests of adults.

c. Future plans for Adult Education.
   1. What Changes Would You Make In Present Programs? Why?
   2. Advantages of Future Plans.

d. Summary

e. Bibliography

f. Extra work for credit.
   1. (In another report the following people are submitting summaries of Guest Speakers. I am *included in the group:)*

      Miss Evelyn Mack

      Mrs. Mable Lada

      Mrs. Jenet Clyde

      Mr. Wilmot I. Bidner

   2. Book Review:

      A Pima Remembers by: George Webb

AN ADULT EDUCATION PLAN FOR A PIMA TRIBE IN CHANDLER, ARIZONA AREA

NOTE:

I have made two trips to see the Pima Reservation, once with Mr. Clarke Moore, and the other time to Mrs. Eugenie Thomas' home to get first hand information on this subject. In addition I am going to use my background of having taught and supervised Adult Education Classes for Farmers in Illinois for twenty-two years. The assumption will be that this will be a program for which a need has been suggested. (In reality when I visited the Reservation with Mr. Clarke Moore, several young farmers talked with me on the subject I will write about.)

a. My Role of Adult Education on the Reservation:

1. History of Adult Education on the reservation.

From what I can gather very little Adult Education has been carried out with this tribe. They have had good Tribal Council relationships, so I feel the work would progress. Some work is now being done on part of the reservation with the Public Health Services, with bringing water to some of the homes. This seems to meet with very much satisfaction, and others are asking, "How can we get it." They have their Tribal Farms in operation where they can get irrigation, but this serves only a small area. Their soil seems very productive, and responds to water and fertilizer very readily.

2. Need for Adult Education on the reservation.

As was mentioned in an earlier section of this report there seems to be a few definite needs for an Adult Program. The water problem for both farms and the home are very pressing. It seems the latter is one in which the individual home owner can do something about.

Other programs are needed as Machinery Repair, Automobile Mechanics, Cooperative Use of Machinery, and Better Farming In General. The reason I list these would be after several meetings with the Adult Education Council, they would be urged to select the main projects or main subjects we would work with first. In all cases I will be an advisor and not a specialist.

After a temporary plan is chosen then I would take it with a selected representative of the Class (the class would select this committee) to the Tribal Council for their approval and suggestions. In case I was working for any other agency, other than the Tribal Council, I would get that groups approval also.

After this is completed, the committee would then take it back to the prospective class members and be ready to start the course.

b. Kind of Adult Education needed by the particular tribe.

1. Present programs and their evaluation.

There is a program as I stated earlier to bring water to the reservation homes which is worked out with the Public Health Service. A few people live in some remote areas so they are not included for this improvement. In some cases if the houses could be moved to different locations on their alloted land this could be changed to some degree. It is here a study with the group could change some of these for the better. I would have to be very careful to let them make all the necessary changes, and the ideas would have to come from them; I am only the advisor.

Land development is being carried out somewhat along the canal, but they are waiting for the B.I.A. to do most of the work. In a few cases some improvements could be done on the local level.

The use of Cooperative Machinery is lacking; they rely mainly on custom work or hire of a tractor. When they do this, too much of the profit goes to the operator or the owner of the machines. This reason is given why several farms along the irrigation canals are not used to their fullest advantage. Also they are not using adapted crops as individual farmers and rely on some of their old methods.

2. Methods used in identifying needs and interests of adults.

The first step to accomplish this would be to identify the reason or request for which I was employed. In this way I would get an insight into their desires. Quite a bit of time would be spent in getting acquainted with the needs and having the people identify them. As an example, in case we would be talking about, "The water for homes," then everyone in the families would be taken into consideration. In this way sanitation, convenience for all, pride in appearance, along with the increased economic status could all be accomplished at the same time.

Another advantage of this personal survey would be that other pressing problems would be uncovered which might become more of a major issue or food for further study. Key people (suggested by the Tribal Council) would be chosen to call a meeting at which time further plans could be developed. When a plan is selected then we will have to write articles for the paper, use radio releases and take pictures of the old and the new. In no case will we want to use an example of members of the class. At the close of the project and while the work is progressing is the time to publicize this.

We have now selected the first or main projects and these final plans should be presented to our Boss or Authorities. They will be kept up to date in all stages so as not to have the wrong information spoil the plan. At this place we must not start too many projects. In other words we must learn to crawl before we walk. To take care of the person who is interested in other plans, tell him when we finish this one we will work with other plans.

c. Future Plans for Adult Education.

1. What changes would you make in present programs? Why?

This is a question that I will not answer very clearly at this time. The only changes would be those that would benefit more people. Due to the fact that the Public Health Service and the Tribal Council has a pilot program this should be utilized. No one needs to have their toes stepped on. Help is appreciated, but no sores need to be developed. Most of these changes would have to be decided as we discussed the matter. Even in the event that changes are contemplated, reliable sources of information should be secured before we attempt to do so.

2. Advantages of Future Plans.

This would be one of the most challenging phases of the work. First of course you would have to carry out, with their help, the goal at hand. Failures would have to be expected, and patience would have to be developed with the progress. While we have laid the groundwork for the initial project and while it is progressing, our acquaintance to the people and their immediate problems would become more apparent. In this way the future would develop itself. Here again, failure in the beginning may spoil or slow down the progress of new plans.

In these future plans all resources at our command should be taken advantage of. Mr. Reed Ritchie, a former college friend, is a field man for the largest Fertilizer Company in the Valley. He has told me he would cooperate in all ways. Then we would use machinery companies and other future customers to help in demonstrations. The agriculture experiment stations, publicity department of Farm Bureau and other agencies should be requested for assistance. In all cases, though, be sure we still are running our program.

Evaluation of the first program with all future plans is a necessity. Then again, all people who have given aid and assistance should be recognized. All of these projects are really Pilot Programs and should be treated as such.

The young people could be helped in this phase by forming or assisting in a youth or 4-H Club to help create interest in this level. I have found youth will break down many barriers, both their parents' and old-time customs. Then, too, they are very interested and all avenues of this nature should be utilized.

Whenever we gather for work or study we must not forget the social aspect. ~~Coffee and do~~ughnuts are to be used at such meetings, or substitutes supplied. Freedom of thoughts and minds can be fed with knowledge and, also, food.

d. Summary:

To summarize the plan the following things are essential:

1. The reason I am at the reservation.
2. Getting approval for the plan.
3. Finding out the most important and urgent program.
4. The need for a program.
5. Adult Education Council selected.
6. Final approval of plan.
7. Use the present plans to help develop new ones.
8. Get the family into the program.
9. Keeping the "boss" informed.
10. Try to keep harmony with all agencies.
11. Future plans.
12. Use publicity.
13. Evaluation of all plans.
14. Encourage social aspect.
15. Be an advisor and secure all necessary educational material to be used.
16. Work with them.

e.

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f. Extra work for credit.

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2. Book Review:

A Pima Remembers -- George Webb

(With a foreword by Oliver La Farge.) University of Arizona Press,
Tucson, Arizona.
Copyright 1959--George Webb

A PIMA REMEMBERS--GEORGE WEBB

NOTE:

On June 30, 1962 while visiting the Pima Reservation with Mr. Clarke Moore, a member of this class and also a member of the Tribal Council of his tribe, I had a very interesting experience. We stopped in front of a "Sandwich House" along hard surfaced road. When we arrived, we met a man who I was very much impressed with. He was George Webb whose Indian name is "Ma-Cheve-buthin" meaning "Buzzing Feather". Mr. Webb has written the book "A Pima Remembers", which relates a historical background of the Indians immediately south of Phoenix, Arizona. Before giving a review of the book I will relate something about Mr. Webb as I saw him.

The author, George Webb, was born in 1893 at Gila crossing on the Gila River Reservation immediately to the south of Phoenix, Arizona. His parents were typical farmers of the area, but had the unusual desire to want their son to get an education. His first year attendance was at Gila Crossing Day School. In 1902 he started a ten year attendance at the Indian Bureau Boarding School and was graduated in 1912. From 1914 through 1917 he attended public high school at Phoenix Union. While there, only two Indians were in attendance and the school had an enrollment of approximately 800 students.

In 1917 he worked as a ranch-hand near Glendale, Arizona for a short period of time until he was appointed as a farm overseer at Gila Crossing. The Indian Office was at Sacaton, Arizona, where the Tribal Offices are at the present time. Mr. Webb served, as manager, of farm operations for three years and during this interm attended Cook Bible Institute.

When he was twenty-eight years of age he bought some cattle and married Hattie MacDonald, a member of the village of Gila Crossing. His farming was to be intermittent for around twenty-seven years, raising cattle and crops, when there was enough water for irrigation. Mr. and Mrs. Webb raised four boys and three girls. In 1934 he was elected a representative to the first Tribal Council from Gila Crossing.

For two years previous to 1940 he sold out his cattle and ran a grocery store. After this time the family moved near Chandler, Arizona, where he now resides with Mrs. Webb. In 1942 he was appointed associate Judge of the Tribal Court and served in this capacity for eight years. When he retired he then decided to write some sketches of Pima traditions and history of his tribe. Some of his friends say he has related too much, but I find the material presented very interesting reading and informative.

He is trying to teach the white man who long has misunderstood the Pima and also to teach the younger Pimas with the background and traditions of their forefathers.

A PIMA REMEMBERS by: George Webb

Very few Pima parents relate to their children about habits and customs of their ancestors. Nothing had been written to bring this to the people. Mr. Webb used his forefathers and other older friends to get material for his book. No dates were given, as the people who related them to him did not have that exact information.

A Calendar Stick was used to keep track of things they wished to remember. Carvings would be placed on the stick as things happened and then at later times in the evenings they would retell the stories. These sticks in a manner relate their history.

None of his ancestors had the advantage of the white man's education, but their's was the school of nature. He did not tell very much about the origin of his ancestors, as the book did not have this intent.

SOME PEOPLE MENTIONED IN THIS WRITING

Buzzing Feather
Juana Losso
Eaglefeathers
Swift Arrow
Grayhorse
Keli*hi
Rainbow's Ends

A FEW PIMA WORDS

amog..........a speech
Vato..........shade
olas-ki.......old Pima round house
Jujkam........Mexicans
Miliga*n......white people
chu'i.........pinole candy
ato-'ova'igo..Pima war cry
ban-vivega....coyote tobacco
vi-hog........mesquite beans
wulivega......arrow target
ku*sheda....rabbit hunt on horseback
shall-tha...rabbit hunt on foot

I will list the Contents and write a short summary of each.

CONTENTS:

A Peaceful Life. In the southwestern part of our country which is now the State of Arizona, there was a Pima Village. Juano Losso and her husband Eaglefeathers, grandparents of Mr. Webb, are typical Pimas. He relates activities of village life in a very interesting manner.

The Battle of Aji. Some of the Pimas were descendants of the people of Aji. They were descendants of Heat-ab-o'otam, meaning "people of the sand dunes", as they lived on the sand dunes. They were part of a group of Papagos who came to the Gila River from the south and settled there. Later they married and were adopted by the Pima tribe. They settled down at a place called Santa Cruz Village; today it is called Hya-thob.

The battle was started when a group of Yuma warriors came up the river to attack the O'obab or Maricopas, who had formerly lived near the Yumas. During this battle the Pimas went to the assistance of the Maricopas and the Yumas were killed.

A Rabbit Hunt. This tells about the recreation and sport of the Pimas. They loved excitement and fair play.

The Old Ways. Old customs are related, and we find many Pimas lived to a ripe old age. Strife with the Apaches is also explained and this seems to be the only times the tribes were at war.

The First White Men. The Pimas were peaceful people but could be good warriors. White men going West found them friendly, and they later helped as scouts for the army.

Early Days. Peaceful days had come when the white soldiers appeared. The Pony Express and the Stage Coach were in operation through the area. Athletic contests were often held with the white man.

Pima Games. Games such as soldier, "going to see the coyote", and "Toka" were played by the children. Dances were held also usually after a successful event.

The Apache Wars. These wars were usually carried out because somebody wanted something somebody else had. The Pimas aided the whites as army scouts.

Progress. A government agency was established at Sacaton, Arizona. The Pimas and Maricopas were using the "Olas-ki" (round house) and wore long hair. People were given a chance to be educated. Irrigation ditches were dug by the Indians at early times, and water was plentiful.

Those Who Are Gone. HUHUGAM is a Pima word meaning "Those who are gone"; sometimes it is written Ho-ho-kam. Most Papagos and Pimas think they are their descendants. At the time his grandfather, Eaglefeathers died, Mr. Webb decided he should write this story.

Boyhood. Keli-hi was Mr. Webbs father; he relates the things that a small boy would do in working on the farm.

School Days. The first Government Schools were built in the area and he relates the problem involved. Most Indian children were urged to attend school.

The Great Wheat Harvest. Community Living is exemplified here when he relates how other Communities came to help harvest wheat. Exchange of food for salt was made between tribes.

Flood. Here he relates how large amounts of water came down the river at different times of the year.

The Pima Language. Different languages were spoken by the Pimas (the Papagos call them "A kimel O'otam", which means "River People") and the Papagos (the Pimas call them "Tohono O'otam" which means "Desert People"). Dialect is the only thing that separates their language.

Horse Round-Up. In this treatment Mr. Webb relates how the horse and cattle round-ups were carried out. Community Life is very closely connected to their work.

The Mission. Here the need for spiritual life is connected to the church people, who have been working in the community. Religion was natural to the Pimas, and so was their moral thinking.

Pima Legends. A small treatise about "White Clay Eater" is lengthy and a short recount is given here." The spirit "Uam-ipudam", meaning Yellow Dress is a spirit of the desert who transforms scenes or objects into beauty.

Legend of The Huhugam. Here a legend explains how the Tribe came to be in the present location. "Old Man Coyote" is around somewhere ready to give his council if you need him.

The Legend of HO'OK. "Nab si ko*sh" the little man helps get rid of HO'OK; the old woman who is the HO'OK meaning One who grabs.

Eagleman. Here they relate how the earth was created and a very informative legend is told.

Legend of The Great Flood. This legend explains how the people seem to appear on Superstition Mountain as stone images.

Legend of The Big Drought. The legend explains how the wild game was redistributed back over the desert.

White Clay Eater. Moon and Evening Star; Sun and Morning Star were married in this legend and are worshiped by the Pimas. It is a beautiful legend.

The Legend of Today. The Pima has two problems or legends of today, Land and water. Mr. Webb says, "Yes, the Pima Indian is getting civilized. I know he has to learn the white man's way or be left behind. But not everything he is learning is good."

Land. Taxation is a problem and that is why the white man would like to have the Indian sell his land. He hopes that the government will not give them the title to the land so it can be kept by the Tribal members forever.

Water. The Pimas have always liked to farm, they are intelligent in their own way, and many of them have had a good education. "The pace of progress is a little hard on them," states Mr. George Webb.

Mr. Oliver La Farge states on the Fly Leaf, "This extraordinary pleasant and amiable narrative makes vivid an ancient and happy way of life. Simplicity of expression and love of the thing told, have combined to produce unconscious but genuine art."

I recommend this book very highly, and if one wishes to get the same impression of the Pima Indian that I did, read the book, or better still go visit Mr. & Mrs. George Webb, south of Chandler, Arizona at the Y Crossing listed as "Last Chance".

Sunday, July 15, 1962, Mrs. Eugenie Thomas (a member of our class and a Pima-Maricopa Tribe member) accompanied my wife and I on a trip through the Gila River-Maricopa Reservation. One of the many things she showed us was the home where Mr. George Webb spent his early life. She also mentioned that her parents had been friends and neighbors of the Webb family for many years. These people are friendly toward the white people as their history has shown. Now is the time for us to help them help themselves.

CHANGING TIMES

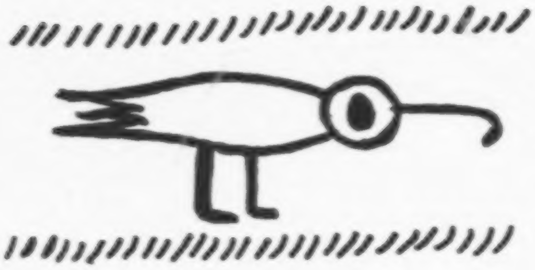
AT

Salt River and Fort McDowell

Reservations

By

Pauline E. Scranton



WHY THE WORLD IS THE WAY IT IS

Among the old people of the desert are those who say the world was not always the way it is now. First there was nothing but the darkness which rubbed together forming a cloud which became Earth Magician. He created Noo-ee, the buzzard, from the dark shadows of his eyes, and Noo-ee was black like the shadow.

Noo-ee was created to be lord of the air and the sky and to help with the creation of all things, but he was lazy. Noo-ee found it more pleasant to circle around in the sky, moving his wings only when it was necessary.

Earth Magician was left with the task of creating the earth and sky, sun and moon, the stars, the tall mountains, the palo verde tree, the mesquite, and the cottonwood. Also he created the plants whose seeds are scattered over the earth and grow good things to eat.

Earth Magician's greatest problem was that of creating people. He molded little clay dolls which he made into man and woman. These first people were so perfect that there was no sickness or no death. Their numbers increased to the point they had nothing to eat but each other. Then Earth Magician reached high above the earth to the edge of the sky and he pulled the sky down destroying everyone and everything. He broke a small hole in the sky so that he and Noo-ee might escape.

Now Earth Magician had to create everything all over again but the second people were made so that they could become old and die. However, everyone began to gray, even the children's children's children would gray in their cradles. Again all had to be destroyed and again a new creation. The third people began to smoke. First it was only the old people, then the young, and finally the babies in their cradles. Again Earth Magician had to pull the sky down and escape with Noo-ee as they had done twice before.

The fourth creation Earth Magician told Noo-ee, the Buzzard, to fly among the mountains and over the whole earth. He flew, dipped and circled and with the tips of his wings he cut into the ground from place to place to form deep valleys and when the rains came there were rivers to hold the water. Again Earth Magician created man and woman and set them on the new earth. Their children and children's children grew. They lived in the valleys and on the mountains. They drank from the rivers and ate the fruit of the earth. Earth Magician watched over them and he liked the way they lived. And that is why the world is the way it is.

(From an old Salt River Pima Legend)

Perhaps Earth Magician was finally satisfied that he had created man as he should be or perhaps he gave up and left man to his own devices and to his own fate. No matter, we are about to see how some of his people have been progressing. We are going to consider in this paper the people of the Salt River Reservation for the most part, and the people of the Fort McDowell Reservation slightly. Why? Because it is from these two reservations that most of our Indian students come, to our Mesa Public Schools.

As we are thinking of changing times it is quite fitting that even as this paper is being prepared there are some changes taking place which involve both reservations. A new agency headquarters opened July 1st at Salt River Reservation to administer to both reservations. Previously their agency headquarters has been at Sacaton.

The Salt River Reservation is located along the eastern end of McDowell Road out from Phoenix where it is joined by North Country Club Drive running north from Mesa, and the reservation runs northward for several miles on either side of the Beeline Highway. Aside from these paved highways the reservation has many good gravel and dirt roads. The eastern edge of the north boundary is the southern boundary of Fort McDowell. The entire reservation is north of the Salt River.

Who are the Salt River People? Originally they were all Pima Indians. Some say they came from Northern Mexico, or were descendants of Montezuma. Some say they are descendants of the Hohokam people who formerly inhabited much of this central and southern area of Arizona. At present the reservation has not only the Pimas, but many Maricopas, a few married-in Apaches, three married-in Navajos, one of whom hasn't bothered about his wife and children for a year or so - he is thought to have returned to his reservation.

The Salt River Pimas as well as the Gila River Pimas and the Papagos still further south were found living quite contentedly in much the same areas by the early Spanish when they first came through this territory. Their only warfare seems to have been for protection and self-preservation against the Apaches in the early days, but after the horse had been brought in to this land. The early traveler knew that he could always get help from the Pimas and the Papagos when he needed it.

Let us take a closer look at the Salt River Reservation as it is today. It has R.F.D. mail delivery daily except Sunday, telephone service from the tribal office, telegraph service phoned or mailed from Mesa, excellent delivery service of bread, milk, newspapers, and freight, has access to taxi, bus, railroad, and airplane, all within three to eight miles of the tribal office. There is a Tribal newspaper and English is spoken by all, supposedly. English is written by 99% for we are told that 50% are high school graduates and 80% finished grade school. Their eight member tribal council meets the first and third Friday evening of each month. School attendance is compulsory. Most census reports give the population of Salt River as being around 1500, but a very new study not yet published anywhere has revealed that there are about 3600 Salt River Reservation people although there are only about 2000 or slightly more living on reservation at this time.

In 1961 it was reported that from Salt River there were 60 students enrolled in off-reservation Bureau Schools, 221 at the Salt River Day school, 25 in Mission schools, 25 in Vocational schools, 250 were transported by bus daily to the Mesa Public Schools and 5 are in college. There are a few Tribal and B.I.A. scholarships available. Some who do not want to go on relocation do go for post-graduate work at Haskell Institute.

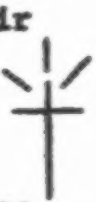
Starting in September 1962 the Reservation Day School will have grades through sixth only. Pupils through the sixth grade will still have a choice of where they wish to go to school. Those above still have the same choices with the exception of the Day School. The Mesa Schools are hoping that the Day School will stop with fourth grade soon. It seems that the Indian students do well until they get into the fifth grade and then they seem to drag their heels educationally.

Last summer (1961) there were about 18 Salt River children who attended the Summer school kindergarten in Mesa. All of those pupils did well in the first grad and will be in the second grade next year. The Salt River people were well pleased and this year there are 23 little kindergarteners from Salt River. In addition there are many other Indian pupils in the Mesa Summer School program at present doing remedial work. The Tribal funds pay one-half the tuition and furnish the bus transportation and the parents pay the rest. This is excellent, about 99 Indians enrolled.

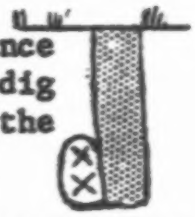
At the end of each school year Salt River has an Award Ceremony and the entire community attends to show its appreciation to its high school graduates, to those with perfect attendance, etc. I was made aware of this when our counsellor for Indian students was visiting my classroom and discovered that two of my Indian pupils had won awards in the Annual Arizona Regional Scholastics Art Exhibit. Now the names of all the Indian pupils who do anything outstanding or who have made outstanding improvement are given the Counsellor for Indians and he in turn notifies the Tribal Council.

The Salt River People, as well as other Pimas, have practically abandoned any Primitive forms of religion, we are told. Their present churches are much less elaborate than ours and might even seem primitive, especially to those folks who are accustomed to large city churches. Any hangover of the true Primitive religions with the Medicine man, etc., is practiced very quietly.

The former very common practice of body and face markings is not to be found except upon rare occasions. We do find, however, a number of markings among our students and they are very vague about them - passing them off as part of their religion. Often on the forehead is a small "Pachuke" mark which is about 3/4" tall, of dark blue and consists of a small cross with three slash dots. One dot is for rape, one for dope, and one for   . They are a gang sign of rebellion. Other small markings are to be found on their forearms, the backs of their hands and on their shoulders. Early tatoo and body markings were done with cactus thorns for needles and charcoal for the coloring. Our pupils now are content to cut themselves or prick with pins and use charcoal or ink. There is often infection as a result of this, and once they are done they can be removed only by surgery. Most students are ashamed of the markings and many refuse to dress out and participate in the school Physical Education program for fear someone will see and comment on their markings.



With the acceptance of non-Indian religions has also come the acceptance of non-Indian funeral customs. In the days gone by the Pima people would dig a hole about two feet in diameter and down about four to six feet then at the west side of the hole at the bottom was a nest to hold the body which was wrapped and tied with the knees up under the chin. After the body was placed securely in the nest the shaft down was filled with sticks and stones to keep the coyotes out. Should the ailing person recover after his burial hole was dug for him it was left for him until needed. When a Pima died his cattle was killed and eaten so the remaining family had no herd or means of income.



The Maricopa Indians on the reservation continued with their own form of funeral, that of cremation on a funeral pyre. The modern Maricopas are using the services of the mortuary as are the Pimas, however, when they had their last known cremation about a year ago we were told there is one more old Indian who will expect a cremation.

The Tribal Council of Salt River makes direct contact with the United States Public Health Service officials. Most people go to the clinic or to the Phoenix

Indian Hospital. Immunizations are available to them and clinics are held for diabetes, expectant mothers, for babies, and for dental care. The people seem to be quite satisfied with their medical service. We are told that a few go to White Man's doctor for certain things but he still has a few things he takes to his favorite Witch Doctor on the quiet. Private doctors and dentists in nearby towns are also very cooperative. There is a great problem of weight among these people. They eat too many carbohydrates for the amount of protein, due in part to using too many prepared and packaged foods and too little meat.

The City of Phoenix water pipeline is run across the reservation and there are a few faucets on the reservation. The people either carry water they dip from a canal or they carry water from one of the faucets. Right now they are planning many home improvements throughout the reservation and foremost among them is home remodeling and repairing and the addition of bathrooms along with the piping-in of water. The Health Service is to make pipes available to them and to pipe water throughout the reservation for them.

There is adequate electricity available now and for future industry if they desire to make use of it. Until this July first the Salt River Power District supplied electricity to about 100 places on the reservation. It is now known that there are about 430 dwellings on the reservation instead of 331 which it was thought to have. New power lines which went in recently are supplying power for many more homes to have electricity. The dwellings are very widely scattered and not localized anywhere into community groups.

Let us consider the employment situation which is fairly good, but could be better. There is an average of 50 men and 25 women who are unable to find employment due to lack of or poor communication, transportation, limited ability due to lack of education, or training, and distance to possible jobs. There are about 200 men and 50 women qualified to work in agricultural jobs and a few who do have full time agriculture jobs. About thirty reservation people are employed at the tribal office, etc. In off-reservation jobs there seems to be no discrimination and the pay is the same for the Indian as for the non-Indian with the same qualifications.

In a recent survey of 85 of the homes on the reservation, Mr. Merrills Smith, counsellor for the Indian pupils in the Mesa Public Schools, found the following to be true concerning employment. Of the 85 homes there were 47 housewives, 27 domestics, 22 farm laborers, 6 construction workers, 5 in the armed forces, 5 day laborers, 4 gardners, 3 custodians, 3 painters, 1 power machine operator, 2 masons, 2 heavy equipment operators, 2 clerks, 1 leather craftsman, 1 yard fence builder, 1 self-employed barber, 1 candy maker, 1 office machine clerk, 1 part-time judge, 1 meter reader, 1 baker, 1 cook, 1 silversmith, 1 welder, 1 body-fender worker, 1 plumber, 1 surveyor, 1 auto mechanic, and 16 retired. Their term "retired" is somewhat misleading. It is not uncommon for relatives to move in on a family where someone is gainfully employed - because you can't turn a relative away even if he is just a shirt-tail kin. In some instances one member of a household will "retire" for a while and let someone else in the house work and support the household.

Before the advent of the non-Indian and his quantities of production line products - pot, pan, pails, dishes, etc., the Indians made their own simple household needs or they traded for those things which they didn't make. Some groups made baskets, some made pottery, etc. The Pimas did some very simple forms of pottery but were known for their very excellent baskets. (I grew up thinking that the Pimas were the only ones in the Southwest who made any good baskets.)

The Maricopas on the other hand were never known for their basket work, but were and still are known for the simple red pottery with simple black designs of interlocking fret and scroll designs. What was once a household necessity is now a craft, many of which have all but died out.

Mary Sampson is about the best known of the basket makers on the Salt River Reservation. There are about four others who are known to do some weaving of seats. One lady was seen recently doing some beadwork on a piece of leather, though beadwork has not been known as a Pima craft. One of the Navajos who has married into the tribe is a Jeweler. Gathering supplies, as for baskets, has to be done by the craftsman. The younger Indians are too lazy and too indifferent for the most part and neither gather the supplies or learn how to use them. For baskets, the tule (cattail stems), willow twigs, and martynia (Devil Claw) each have to be gathered at their exact right stage of growth to assure their useability. They are gathered, prepared for storing, and then used when all have been gathered--this covers a span of several months and the weaving was generally done in the winter months.

For some time I have thought that a local craft center situated at just the right spot on the reservation where the Indians could have a community workshop might be the beginning of a return to crafts before they would die out completely. Then I would project this workshop a bit further. It would be a workshop not only for the saving of the old crafts, but also where the old well-known designs, as those from the baskets, can be applied to modern usage. A few simple suggestions would be the printing of greeting cards, the printing of place matts, luncheon sets, dress materials, skirt materials, etc., by using block printing, silk screen, etc. They might even adapt some of their basketry weaving and typical designs to the weaving of some matts, coasters, etc.

Since I am not working among the adults or community, any influence I might have will have to be by remote control through the pupils I have from this reservation. I do not expect to go to class and tell them I plan to re-interest them in the dying crafts of their people. I do plan to continue as I have done in the past only more so. I have in preparation some large charts of designs taken from the basket designs of the Pimas, from the Maricopa designs and of the Yavapai designs too. All students, both Indian and non-Indian, are fascinated with the designs of various Indian groups and now I will be prepared to build up prestige of the local Indian pupils with design plates stressing their designs. It may be a small way to start but it will be my start. One of my pupils of a few years ago is planning to go to the new Institute of American Indian Art in Santa Fe, learn new and old Indian arts and then return to open a craft shop. It looks like the Indians are thus planning in the same way I was thinking.

The tribe is trying to increase the job opportunities and are seeking the development of industry through the cooperation of other civic groups. They have had no job or apprentice training except where the B.I.A. has helped. In the past few months a landscaping company has taken a lease on the reservation for five years, I believe. They are employing and training Indians and at the expiration of their lease the business is to be taken over and run by the Indians.

Right now there can be found on the reservation one barbershop, 1 store, 1 service station-restaurant-curio shop. The latter is not run by Indians and seems to change hands frequently. There are a few temporary roadside produce stands. When funds are available the Tribal Council would like to establish for their people service facilities which would include a laundry, repair shops, service station, etc. The tribe has lands available for leasing for businesses or industry on a twenty-five year basis with renewal possibility.

Salt River has been leasing much of its farmland to non-Indians, but are now closing their leases. They are returning to farming their own land on a communal basis. This time they are planning to grow commercial crops. In the main they are planning cotton, feeds, and safflower and individuals plan to continue to grow a few vegetables.

An economic survey is needed and was planned as of 1961, but with progress shaping up as it is, they may have had the survey, that I could not say. One step in their long-range planning has been the leasing of the northwest-corner section of their reservation to Scottsdale for a recreational area. It is leased for riding, golfing, dude ranching, etc. Among their plans for improvement and on-reservation jobs is a plan for a recreational area especially for tourists and non-Indians. Three days ago I learned that this plan is now becoming a reality.

This new recreational development is in the very scenic area in the very extreme northeastern corner of the reservation, just on the other side of the McDowell Mountains. There is ample opportunity for mountain climbing, hiking, horseback riding, camping, picture taking, and there is water there for fishing and watersports. With the growth of Arizona and the crowded recreational areas it sounds like this is becoming a reality at just the right time.

The Arizona State game and fish laws are the same as the Tribal laws. The Tribal officers are very cooperative in enforcing the laws on their land. Permits are available for fishing on the reservation providing one has a State license. Permits are available at the Tribal office. It might be mentioned that Fort McDowell cooperates in the same way.

The B.I.A. has one law officer stationed on the reservation. The agency criminal investigators have to investigate all major crimes and coordinate and cooperate in an over all law and order program. In addition there is a Tribal Judge, at present he is Judge Nelson M. W. Wall.

All voting but the tribal voting is done in Mesa or Scottsdale. They are desirous of getting permission to have State and Federal elections on the reservation. The Tribal Council would be responsible for furnishing and staffing the polls. These Indians are not two-car families and if papa has to drive to one town to vote and then to another place to his work, well just try and figure it out. How does mama travel?

The Reservation has been having an annual budget of about $1500 for recreation of its own people. The Maricopa Park and Playground and Scottsdale sponsor some of their activities. There is local volunteer help and good parental backing. Due to the daytime heat the recreational area is lighted so that basketball, baseball and softball may be played in the evening when it is cooler. Some refreshments are sold to create a small fund. There is no pool so any swimming is done in the canal and in irrigation ditches.

During the school year those pupils attending either of the Mesa Junior high schools have swimming in the school pools as a part of their Physical Education program. To a certain extent the boys cooperate better than the girls in the P.E. program. Some of the girls will take part wholeheartedly in all phases of the program. Others refuse to take part, are seemingly ashamed to be seen in gym shorts, and although they may have paddled around in the river near home on the reservation they are "ashamed" to try to learn to swim when given the opportunity. We feel this goes back to those "self-inflicted tatoos". We think they are actually ashamed and afraid of the comments from those non-Indians in their class. They prefer to ditch the class entirely or stand around and ridicule those who are taking part. On the whole due to the combined efforts of the parents, the law, the Board of Education, and the recreational program, the youth on this reservation are improving.

The only adult classes I have been able to discover have been sewing classes for the women. It seems a few well-meaning groups, as church groups, have gone to the reservation a few times and started sewing classes. Due to their close proximity to Mesa and Scottsdale and due to the fact that most of the people on this reservation have had considerable schooling there would be no need for literacy classes. Should these people see a need for it they could profit by having some vocational classes, hobby or craft classes. Whether they know it or not, they would profit from classes in general health and hygiene, especially in relation to diet and food preparation. I doubt if they get an adequate amount in 7th and 8th grades where they have one semester of Home Economics each year, for the girls, and one semester each year of shop for the boys.

Although the Tribal Council is striving to help its people find employment there are some who do need welfare. The council cooperates with the State Department of Welfare. Public assistance in Arizona is financed by the State and Federal government jointly. On reservations the B.I.A. helps with General Relief and Disability Assistance programs. They assist with Old Age Assistance, Aid to Dependent Children, and Aid to the Blind.

Fort McDowell is directly north of the Salt River Reservation and is reached from the Bee-line highway. It is a very small reservation about six miles wide and about nine miles long, with 24,680 unallotted acres on the Verde River just above the confluence of the Salt River. The reservation is an old army fort which was given this small group of homeless Indians in about 1902. They are supposed to be Mohave-Apaches and are called that generally, but the people call themselves Yavapai and that is the language they speak on the reservation. The 1960 figures give a population of 228 with 125 living on the reservation. Their Tribal headquarters is at Fort McDowell. The agency office has been at Sacaton but as of July 1, 1962 was changed to the Salt River Reservation.

Fort McDowell has mail delivery on Monday, Wednesday, and Friday each week. There are no telephones but they use radio sending and receiving. Mesa, the closest city is 22 miles away. The Arizona Republic newspaper is delivered daily to the reservation. The water supply, the Verde River, is adequate. Most homes do have water piped to a faucet outside the home, courtesy of the Phoenix Water Dept. since the Phoenix pipeline crosses part of the reservation. The Reservations major income at present is from the land lease to the City of Phoenix from which they obtain their primary source of drinking water. The Yavapais do very little farming in spite of a decree which allows them continuous flow to irrigate 1310 acres.

Employment is quite a problem at Fort McDowell. The latest figures I have are from 1960, at that time 30 men and 4 women were on salaried jobs. Most of the men mine or do ranch work but a few work for the Phoenix Water Dept., one is an electrician, one employed by a band. Ten men under 60 years of age prefer temporary jobs. There is one Hopi Kachina doll maker who has married into the tribe, he is self-employed and his Yavapai wife helps him. His wife's mother is Josephine Harrison, the last good Yavapai basket-maker. Josephine's husband is one of the workers for the Phoenix Water Dept. and he also carves some very dainty little wooden doll earrings. Mr. Harrison's work for the Water Dept. necessitates their living off the reservation in a better than average house provided for them, but they still consider the reservation their home.

Lack of adequate communication and transportation makes day labor type of work almost impossible for these people. There is nothing on the reservation for the high school graduate and there is no incentive to get an education. Pupils in our Mesa schools from here are much less cooperative and in most cases are a bit more backward, reflecting of course, the home.

In 1960 there were 25 children from Fort McDowell in the Mesa schools, one in A.S.U., and one in the U. of A. This summer there are 18 pupils in the Mesa Summer School. This is quite a change in attitude over two years ago. About 60% of these people speak, read and write English, ten have completed high school and about 8 or 10 more have completed grammar school.

Fort McDowell has the same medical facilities available to them as does the Salt River Reservation, but they are much more limited for their major problem is transportation. Proportionally there are fewer cars that are useable. They would like an on-reservation clinic twice a month with a nurse and if possible with a doctor one of those two times.

Transportation is a problem again when it comes to voting. They have to drive some twenty miles to Scottsdale and many cannot make it.

There is volunteer help available for a recreational program but the parents are rather indifferent. Their entire program seems to be basketball, baseball, and softball for those over 15 and for those under 15 nothing but swimming(?) in the Verde River.

Fort McDowell has one rich potential which is its Verde River running the entire length of the reservation from north to south. Due to an old superstition about fish being poison they do not eat fish or fish their river. However they do allow the non-Indian to fish in their waters. The fisherman may secure a reservation permit for a fee if he has a state license. Many people like to camp and picnic along the river and this too is possible - for a fee.

Much of that which has been said about the Salt River Reservation especially for future planning and present needs, would apply to Fort McDowell Indians if they but knew it. However, I do believe that as they see the progress of their Salt River neighbors they may be inspired to follow example, at least to a certain extent. I have faith that they will. Only recently they became so money minded they began charging for the use of a road to the new Salt River Recreational Area project - until it was learned it was a public road and they had no right to charge a fee.

In conclusion:

Of the many things I have thought might be helpful, especially to the Salt River Reservation, I find that many of them are now either becoming a reality or are in future planning.

A cooperative or plan of communal farming will provide on-reservation work and the crop profits will remain on reservation and will not be going to those who lease the land. Some on-reservation job training is beginning to materialize in the new landscape project. A service center is in their planning. The recreational area is under construction. And they are even planning and hoping for a craft shop.

All this is well and good and I believe people will do well. They have hired out for farm and ranch work. That has been in-service adult education while at the same time being gainfully employed. Those working for the landscaping company are again employed while learning. These people seem to be taking on those projects which they are prepared to handle or else they provide themselves with the know-how as they need it.

With recent installations of new electric lines many of our pupils have talked of the washing machines they are hoping to get. Soon water is to be more available to every home and many homes will be repaired, remodeled, and bathrooms added. I am certain that these people will seek out any information they think they will need to get the jobs done. The finished products may lack some of the perfection we would expect in our modern homes, but for these people this will be a radical step forward.

While reading reference materials for these classes I was very fascinated by several books and references containing tales and legends of the Pimas. One book in particular inspired me with an idea, the book, "A PIMA REMEMBERS" by George Webb. In this book, written by a Gila River Pima, he gave short stories and legends as he remembered them.

My idea is that before the old legends, the long ago stories and the calendar stick stories are completely forgotten, they should all be recorded. This would be an excellent community project (as I see it) if the community were to feel the need. It seems it would be ideal for the community to meet regularly and as a community, discuss the old tales and then to record them. Individually they might do well but as a group they might be reminded of tales and incidents long forgotten and thus get a better collection. These tales could be compiled in one big volume but they could be done in simplified text forms for supplementary reading in the various grade levels of our schools. Also they might be printed in little pamphlet or booklet form to sell to tourists in the craft shop. After all, when tourists shop, if their children find something to buy within their allowance price range, then mother, dad, and grandma may be more inclined to browse around and spend more themselves. In all books and booklets it would be expected that the Indians illustrated their own stories. The Indian artists might be younger than the story tellers - this might be their introduction to their own history and legends.

How would one start a project of this sort if the people haven't felt the need of it? That is the problem. Since I am at present a Junior High art and crafts teacher, I am proposing a very roundabout-backdoor method which I am hoping to try.

Very often I read stories or story poems to my pupils for them to illustrate. Now I have two plans. If I can get the cooperation of the core teachers to have their pupils ask their parents to tell them a story of long ago or about when they were little, etc., that they can write out for English class. In turn I will let them illustrate this story in art class. Would this start the parents to thinking of the old stories? If the pupils do not actually write these stories from home in their English class I could read them stories from the few books already written.

One last suggestion. When I was small we were allowed upon rare occasions to go downtown to the weekly story hour at the public library. There the "Story Lady" told fascinating stories for perhaps 45 to 60 minutes once a week. Why couldn't some of the older Indians take turns in having story hour sessions for different age groups among the smaller children, perhaps in conjunction with the recreational program?

PIMA - STORIES AND LEGENDS

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Among the Pimas one man each generation was considered wise and brave. He was entrusted with the traditions and legends of his tribe. This man, the "Seeneeyawkum", keeper of traditions, committed them all to memory and once a year in a ceremony lasting four nights the stories were told before the tribe.

PIMA STORIES

The Woman and the Coyote

Once the river rose very high and spread over all the land. An Indian woman was going along with tortillas in a basket on her head, and she waded in the water up to her waist.

Coyote was afraid of water so he was up in a cottonwood tree. When he saw the woman he said, "O, come to this tree and give me some of those nice tortillas."

"No," said the woman, "I can not give them to you, they are for somebody else."

"If you do not come here I will shoot you," said Coyote, for he was supposed to have a bow. So she came to the tree and said, "You must come down and get them for I cannot climb trees." Coyote came down as far as he dared, but he was afraid of the water. Then the woman said, "Just see how shallow it is, it is only up to my ankles." At that time she was standing on a stump. Coyote looked and thought it was shallow, so he jumped down and was drowned. And the woman went on.

The Naughty Grandchildren

An old woman had two bright grandchildren. She ground wheat and corn every morning to make porridge for them. One day as she put the olla on the fire outside the house, she told the children not to fight for fear they would upset the water. But they soon began quarreling, for they did not mind as well as they should, so they spilled the water, and the grandmother had to whip them. They became angry and said they were going away. She tried to make them understand why she had to whip them, but they would not listen and they ran away. She ran after them but could not catch up. She heard them whistling and followed the sound from place to place until finally the oldest boy said, "I will turn into a saguaro, so I shall last forever, and bear fruit every summer." And the younger said, "Well, I will turn into a palo verde and stand there forever. These mountains are so bare and have nothing on them but rocks so I will make them green." The old woman heard the cactus whistling and recognized the voice of her grandson, so she went up to it and tried to take it in her arms and the thorns killed her.

And that is how the saguaro and palo verde came to be.

(These two stories also from "The Pima Indians" by Frank Russell. However, these stories are to be found, with slight variation, in other collections.)

The Legend of Crooked Mountain

Years ago the Valley area was virtually lush green paradise. Life was pleasant and bountiful. After many generations the valley changed. The sky was the color of the ground, the sun was as red as distant fire with great amber rings of light. Dark clouds gathered over Crooked Mountain (Superstition Mt.), there was lightning and there was thunder. The wise medicine men said that someone had displeased the Gods of earth and sky and a great disaster would come. People quarreled more and stood in small groups to whisper. Cia-a-hei was right. Finally all was darker and Cia-a-hei stood solemnly in their midst in full ceremonial dress and foretold great rains when the bowl of the moon should turn over. The men gathered their weapons and the women packed their seeu-haws(burden baskets) with fish, game, corn and pumpkin. When all were ready Cia-a-hei held his magic crystal over his head and stepped in an earthen vessel. The vessel rose above the valley and carried Cia-a-hei to the Mountains. The burden baskets rose and flew off too. The people marched off to Crooked Mountain. They found their Medicine Man on a red rock, the clouds above parted, and there hanging apside down was the crescent moon, pale yellow in a blue-green sky. The rains came and they could not stop them. Magically Cia-a-hei raised the rocks higher and higher, but the water still rose higher and higher. Finally the people turned to stone and remained forever a part of Crooked Mountain.

Man-Eagle

Vandai the Gambler lived near Salt River Mountain, (Red Mountain to us). He always won when he gambled, and he always gambled. He won horses, jewels, clothing, wives, etc. One day a chief went to Ee-ee-toy for help. Ee-ee-toy could see from a distance that Vandai's dice sticks were made by a medicine man whose powers were very great. Ee-ee-toy could not change the sticks but he could change Vandai. Ee-ee-toy went to a very powerful medicine man and asked him to have his daughter gather feathers. These he cleaned and chopped and she roasted them. Then he had her roast some real corn and mix with the feathers, grind these together, and take 5 ollas of this pinole to the reservoir for water. She was to walk so that Vandai would see her for he would follow a pretty girl. Vandai followed her and asked for a drink, but she had been warned to give him the pinole. He liked it and drank more and more until all five ollas were gone then he turned into a very heavy eagle. He was so heavy that he broke trees when he tried to land in them and he tumbled rocks off the mountain when he lit on rocks. Men shot arrows at him but he only caught them in his talons. Some desert people say the Americans must have known Vandai for you can see him on their silver dollar grasping the arrows in his talons.

Why The Coyote Is The Color Of The Ground

Coyote was created to watch the earth at night. The Earth Magician brought the sun and the moon together. The moon came to earth at "Sun Striking Mountain". There the moon became the mother of Coyote, but she had to return to the sky so she laid him in a green toe-hohos bush. One day Coyote saw the blue mountain so he climbed it. There he saw a bird dart into the water, ruffle its feathers and splash in the water singing a magic song. After four times of this it was a blue bird. Coyote tried it and after four dips he too came out very blue. He was proud and he ran to show everyone, but he bumped into a stump, tumbled in the dust, and ever since he has been the color of dust.

The Turquoise Stones

After the Knotted Rope Tournament the guard of the Eastern goal sank into the ground. The next day there was a huge blue-green rock instead of the blue-green grasses. The people were told by "Morning Green Chief" that they were each to take some of the stone which they called Turquoise. Soon everyone had some of the pretty stone. They shaped it and polished it and made many things out of it. The people of Sun Chief Village lived to the east and they wanted some of the turquoise. They told Sun Chief so he took his black obsidian knife, opened a vein in his arm and fashioned a beautiful red bird with a long flowing tail out of his blood. This bird he sent to the other village and he told it to eat nothing but turquoise. The bird flew as he was told and he was so beautiful that everyone wanted to feed him, but he would not eat. Finally someone saw him pick up a piece of turquoise, then another and another. The people were told to bring pieces of turquoise for the bird and it ate its fill. Finally it flew back to Sun Chief, opened its beak and poured out the stones. The Desert People say the amber in the turquoise is not only the stone of the early morning sky, but also of the rising sun.

How Fire Was Brought From Lightning

Morning Green Chief gathered all his Medicine Men together to see if they could find out why the big Red Bird had come to eat their turquoise. One Medicine Man peered into his magic crystal then he told Morning Green Chief who had sent the bird, why and how. Morning Green Chief was displeased so he chanted for a cold rain for Sun Chief's village. Sun Chief and his people were very cold so Sun Chief sent Coyote to the Hall of Clouds for a piece of fire. Coyote found the Hall of Clouds and he saw the fire but he could not get any for it was guarded by Way-toe the Lightning. Coyote returned to Sun Chief and told him to send another who could get by unseen. Road runner was sent, he dashed in, picked up a burning stick and ran out. Way-toe shot two arrows. The first one grazed one side of Road Runner's head and the second one grazed the other side of his head and to this day his head is still bare. As Road Runner ran sparks flew out from the burning brand he was carrying and the sparks fell on trees. That is why today we can get fire back from most all kinds of trees - by rubbing sticks together. When Sun Chief got warm again the rain stopped.

Tobacco Woman and Corn Spirit

Tobacco Woman was not married so she had her father bury her alive. He did this and that is where tobacco began to grow. The men made themselves some cane pipes and they smoked the tobacco. Then the Tobacco Woman returned and there were no more rains and she quarreled with the Corn Spirit. Tobacco Woman finally left but there were no more rains so the corn could not grow so the people chased the Corn Spirit out. Gee-hee-sop-Chief Red Bird of Tobacco Woman's village saw where she was so he went for her. In time Corn Spirit returned and he married her and then all was fine. Now you will always find Corn Spirit's pets, the Blackbirds wherever the corn grows, if all is well.

Children of Cloud

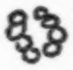
There were twin boys born to a beautiful woman who spurned all men with her feather, (a cloud symbol). As the boys grew they asked who their father was and the mother told them their father was Cloud and their uncle was Wind. The boys wanted to visit their father so one day they set off to see him. After quite a journey they reached the cloud, but he made them answer many questions before he would believe they were his children. Finally they decided it was time to return to their mother but Cloud told them they must speak to no one on the return. As they were coming down the last mountain they saw a man from their village and they turned to ask him about their mother but as they did this Cloud turned them into twin Century Plants growing side by side.

Evil Spirits of Crooked Mountain

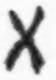
Long ago when the Apaches stole into the village and stole all the horses from the Pimas, the people of the village ran after them. They ran so fast the Apaches had to ride fast up to Crooked Mountain. There they went into a hidden canyon to a little Apache village. The Pimas followed and they burned the Village of Apaches of Crooked Mountain. On their return as they were going through the canyon, rocks rolled down on them - pushed by the Evil Spirits.

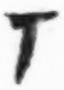
EXCERPTS FROM CALENDAR STICK STORIES
PIMA

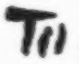
Juan Thomas lost his calendar stick so began to write and illustrate his stories.

 Gila Crossing of the Salt River mentioned from here on 1833.

An Apache killed in an attack was found to be wearing rawhide armor. The first we had ever seen.

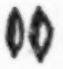
 First adobe houses built at Gila Crossing. The owners are now entitled to one wagon each - that was the promise. (1886-87)

 In a tizwin drunk at Salt River, Santco was killed. Soon another brawl caused the death of Hiteraki. These events caused an order prohibiting Pimas from making Tizwin. (1889-90)

 At a dance in Salt River two men got drunk and killed each other. (1892-93)

The railroad was extended from Tempe to Mesa - 8 miles. (1896-97)

Very heavy snow. We made snowballs while it melted. (1898-99)

 A Gila Crossing Salt River man carrying the mail between Phoenix and Scottsdale became insane and shot a white man and a Pima youth. (spring 1900-01)

Early food had to be well cooked. Small bread was about 14 pounds, was 3" thick and 20" long.

I must have gotten carried away with the events - the last item about the food is not a calendar stick story, though it may read like one. The calendar stick was a long stick upon which the Indian would make knotches and symbols which told him complete stories as he would go back over them and feel them. A calendar stick was a personal diary of events - historical or otherwise.

These were all extracted from the book "The Pima Indians" by Frank Russell. The signs or symbols were copied from the same source, in fact the symbols are placed beside the item as they were in the book.

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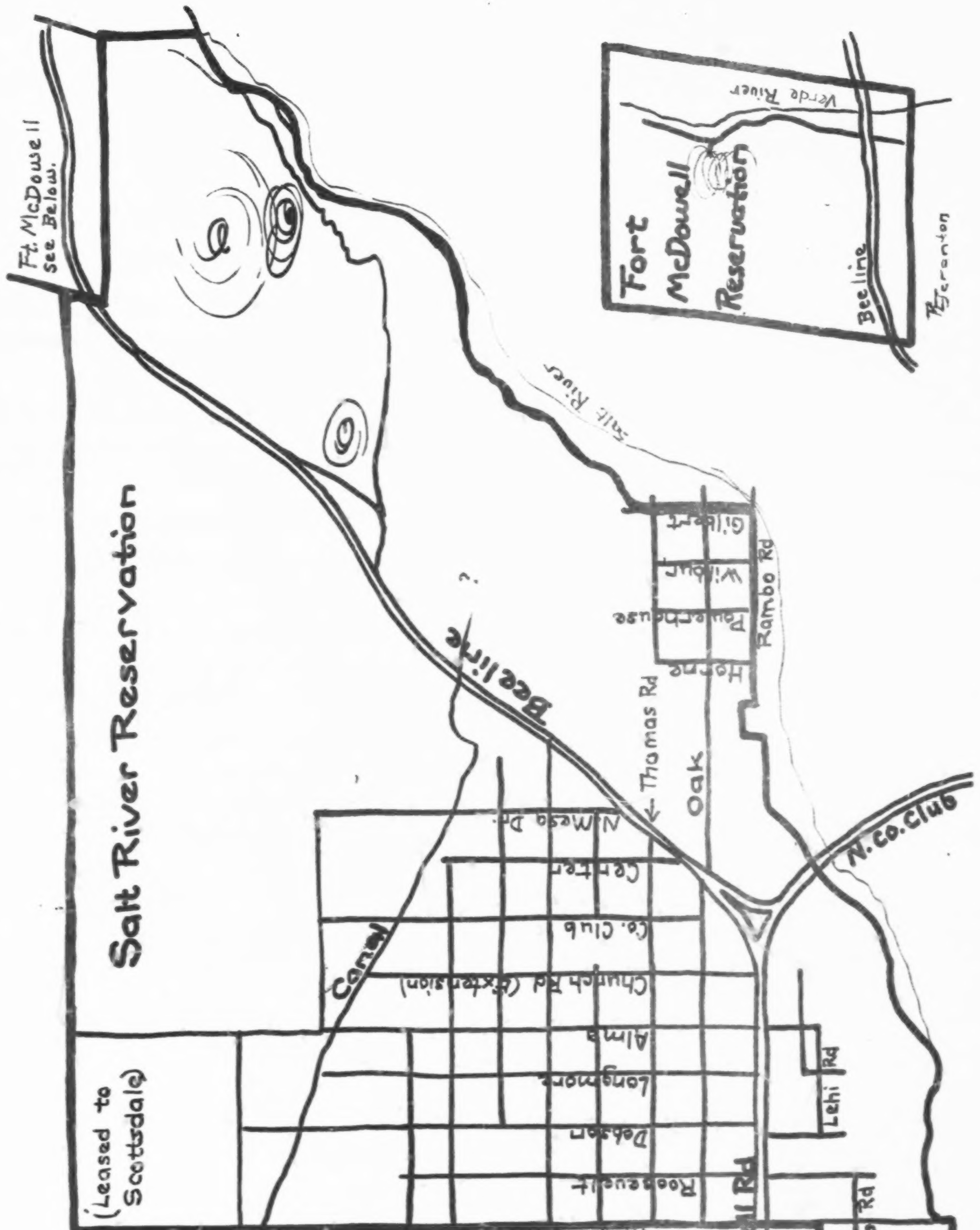
Mr. Merrills R. Smith, counselor for the Indian pupils in the Mesa Public Schools, has been an excellent source of first hand information. He has also furnished some of the statistics which are not as yet published elsewhere.


Salt River Reservation
(Leased to Scottsdale)
Ft. McDowell See Below.
Bee line
Salt River
Canal
Thomas Rd
Oak
N. Mesa Dr.
Center
Co. Club
Church Rd (Extension)
Alma
Longmore
Dobson
Roosevelt
Pima Rd
McDowell Rd
Gilbert
Wilbur
Powerhouse
Horne
Rambo Rd
N. Co. Club
Lehi Rd
McKellips Rd
Hayden
Fort McDowell Reservation
Verde River
Bee line
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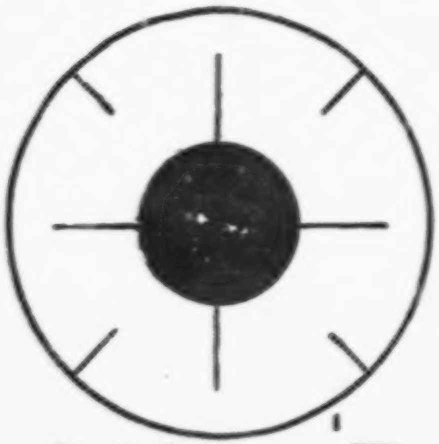
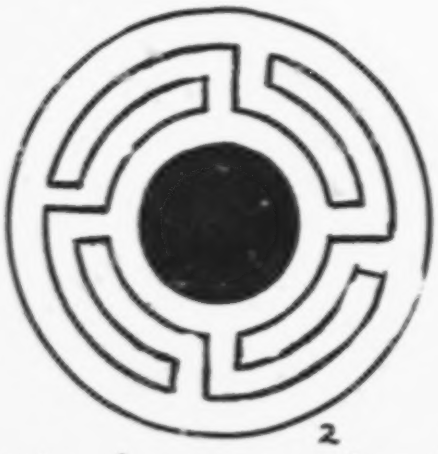
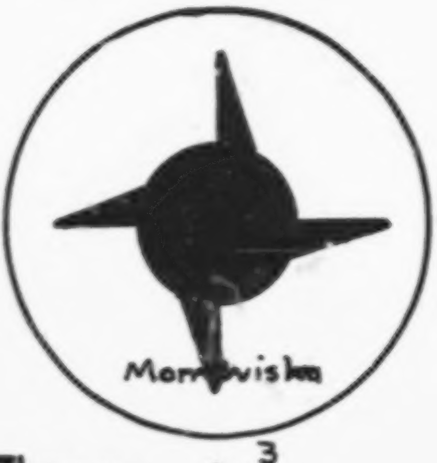
PIMA BASKET DESIGNS







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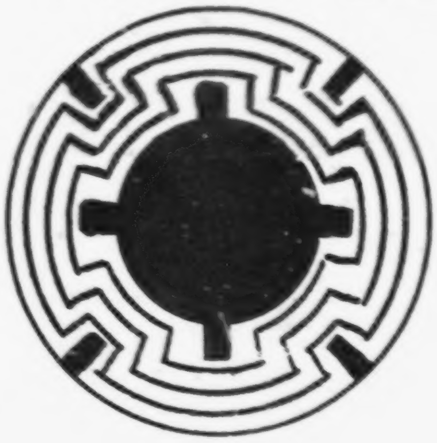

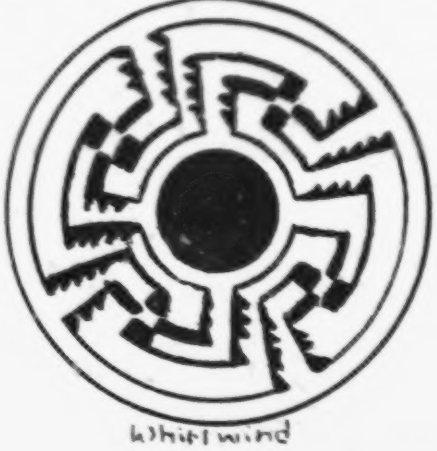

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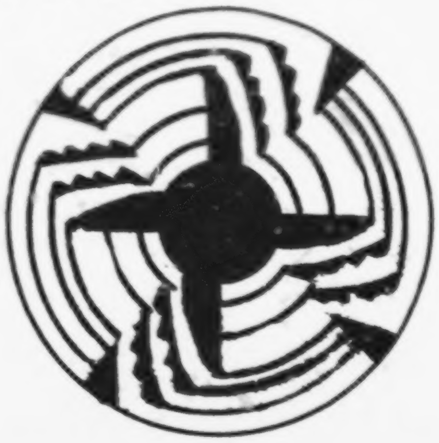

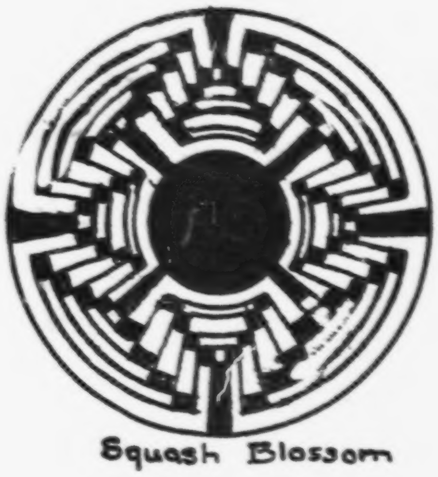

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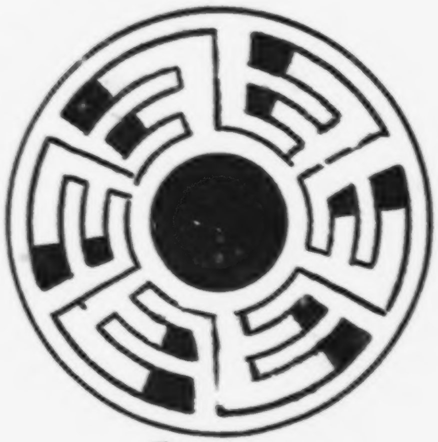

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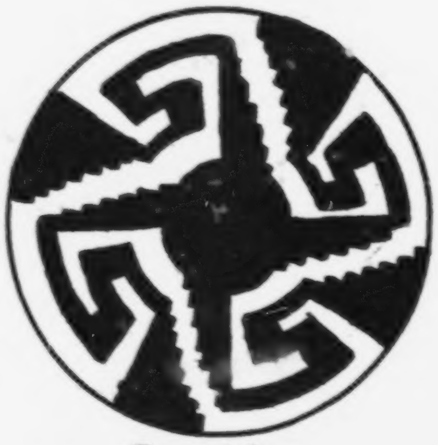

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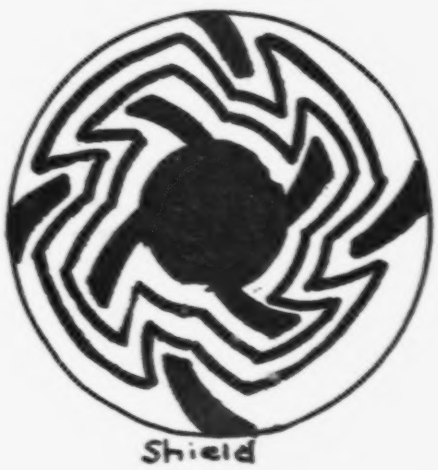

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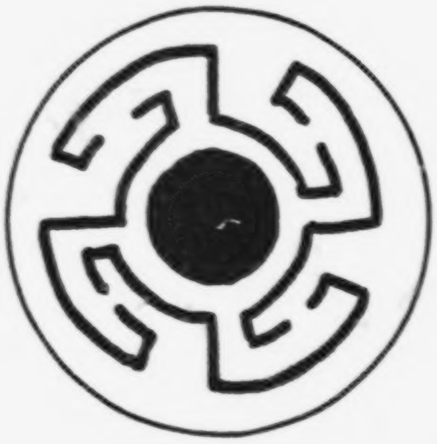
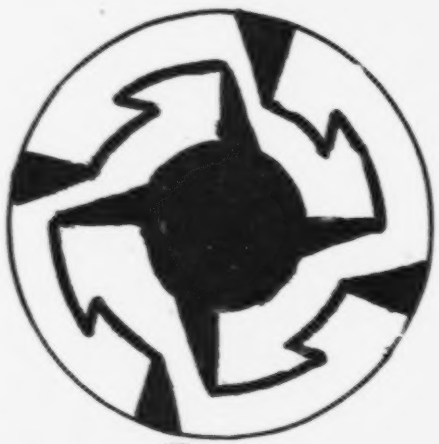
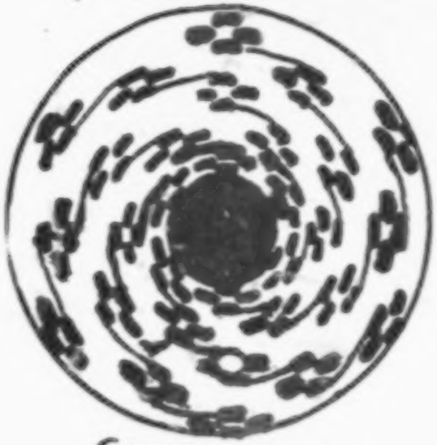




Fret

T Scranton

PIMA BASKETS



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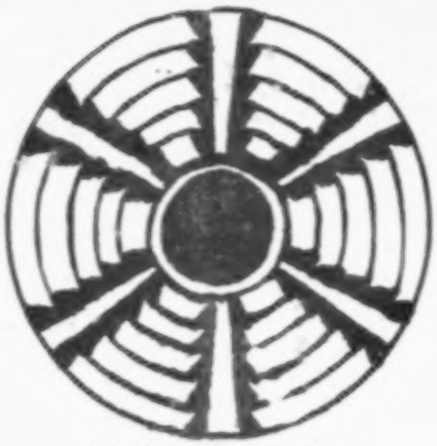

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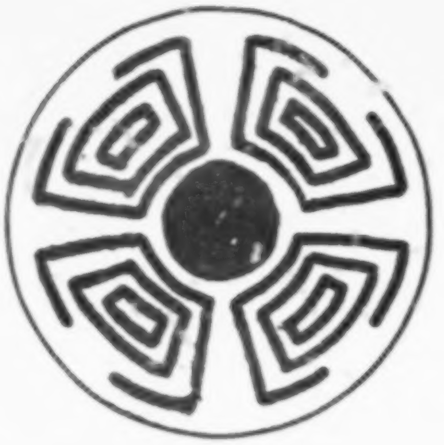

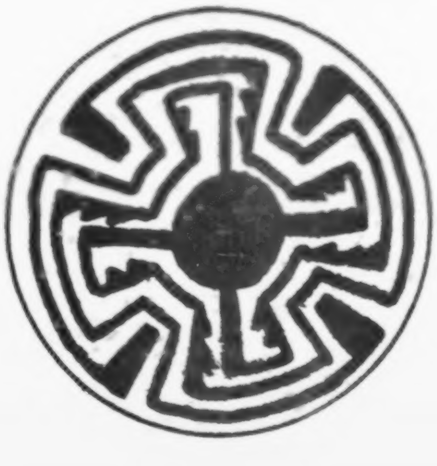

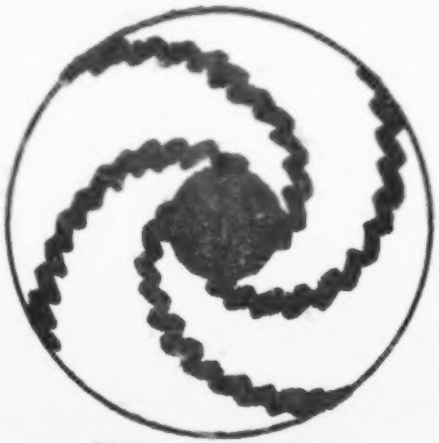

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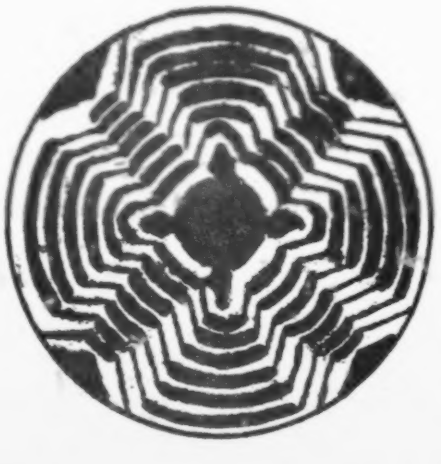

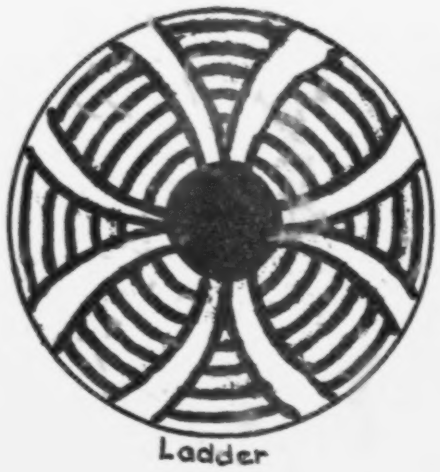

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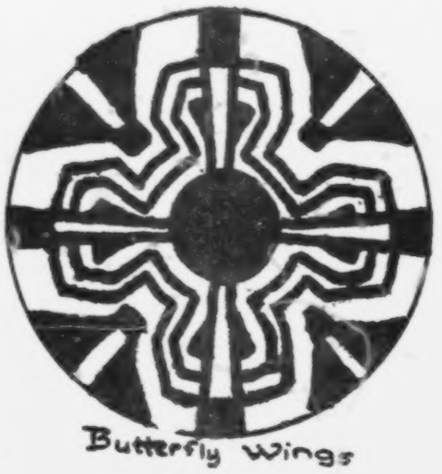

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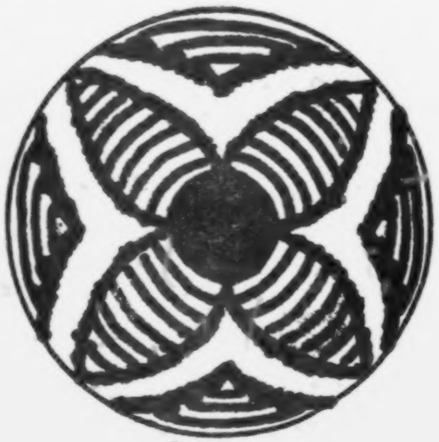

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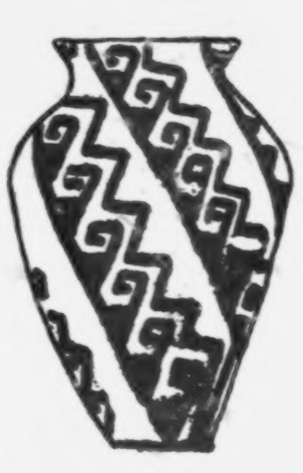

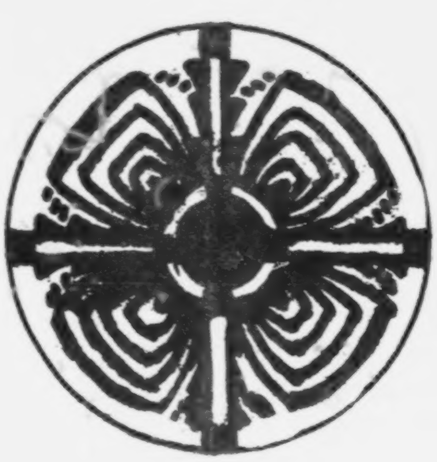

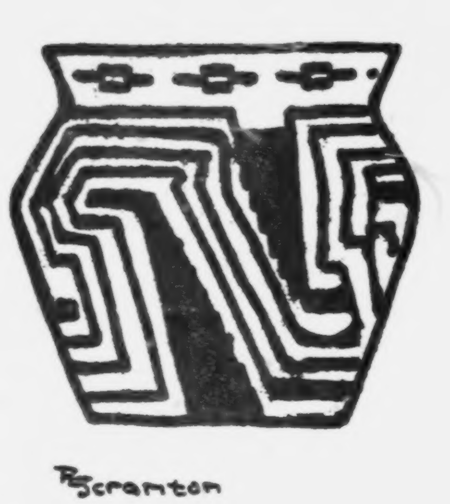

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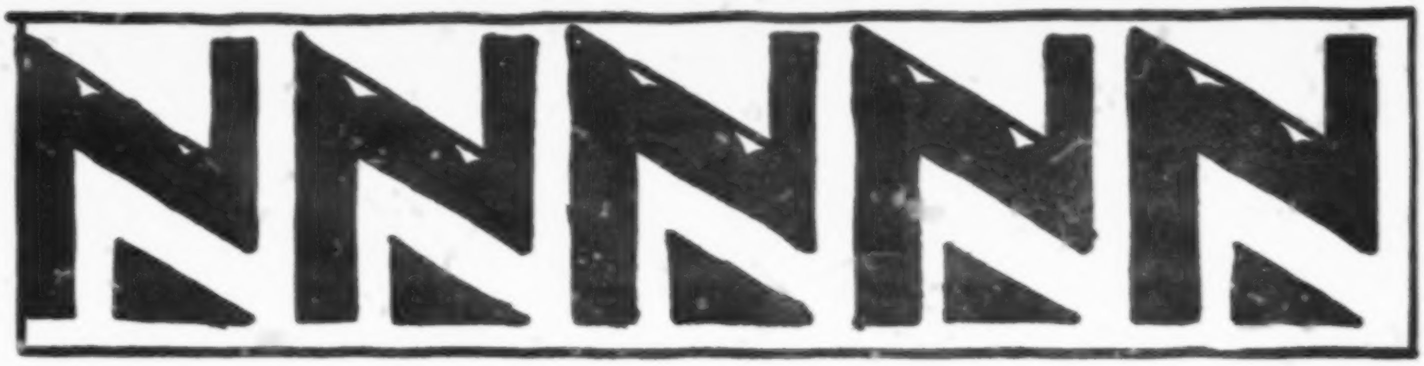
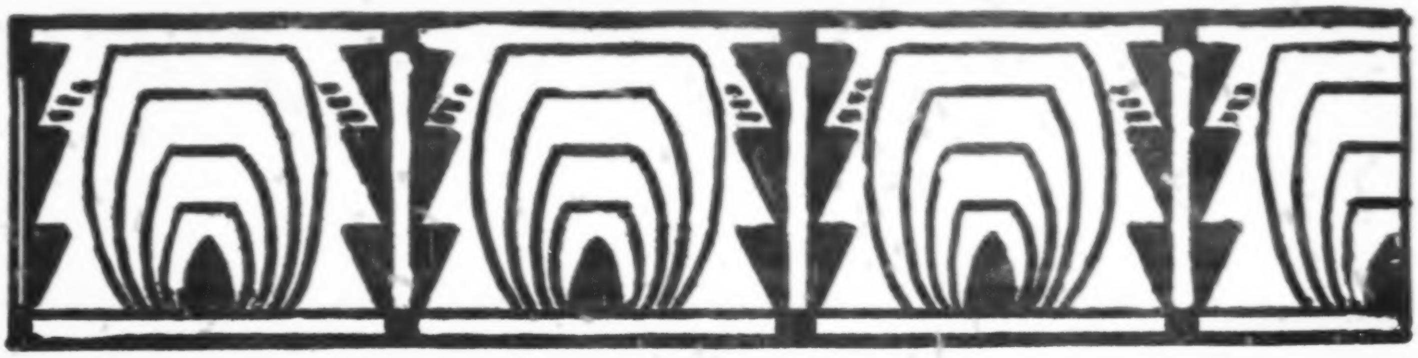
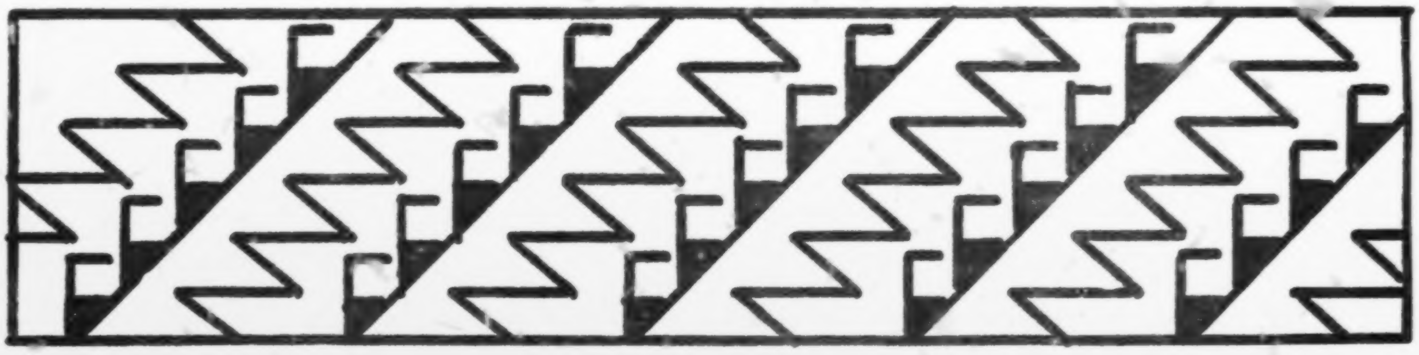
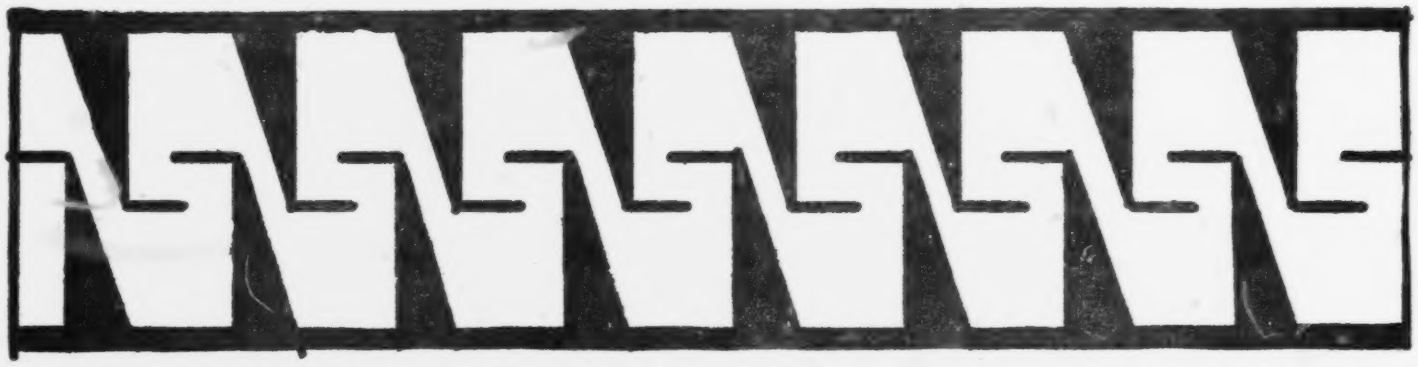
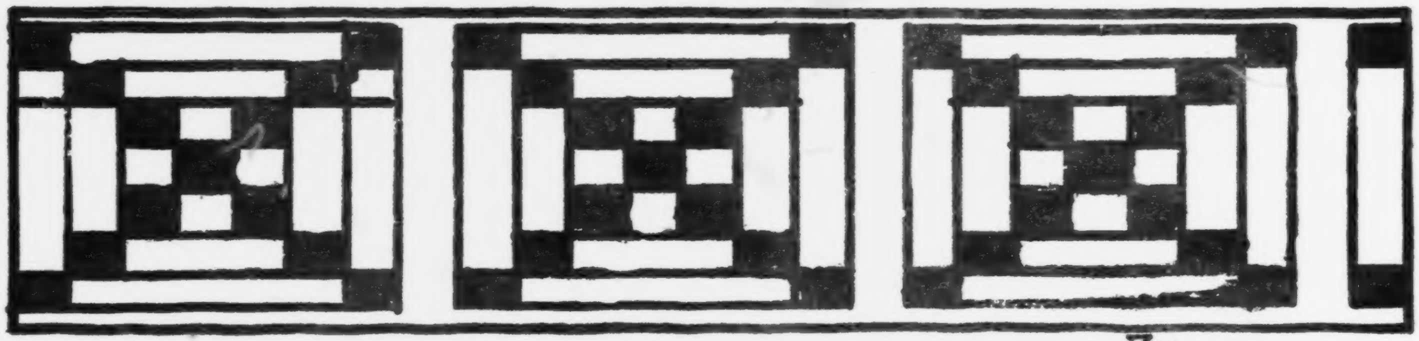
PIMA DESIGNS IN BORDER





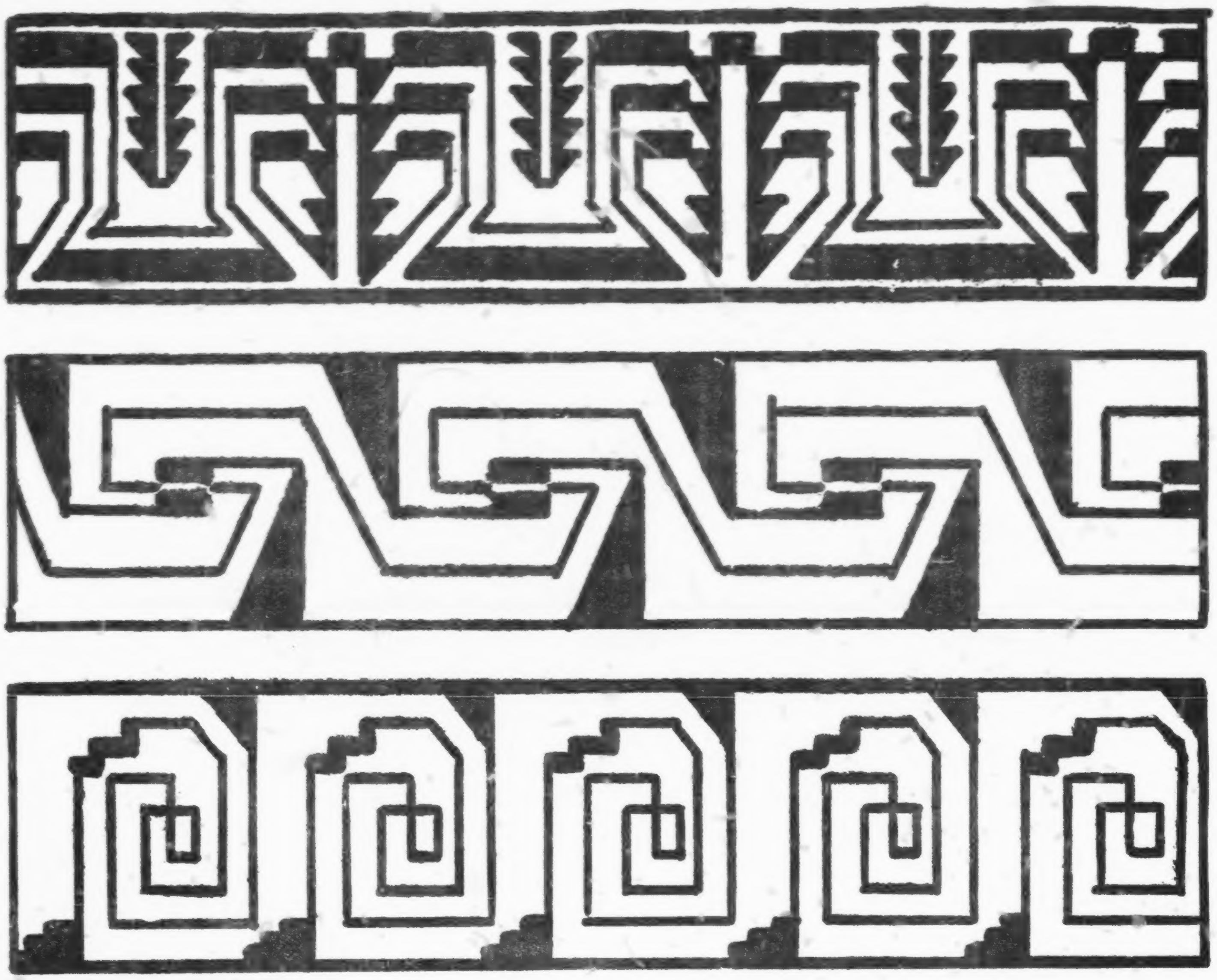






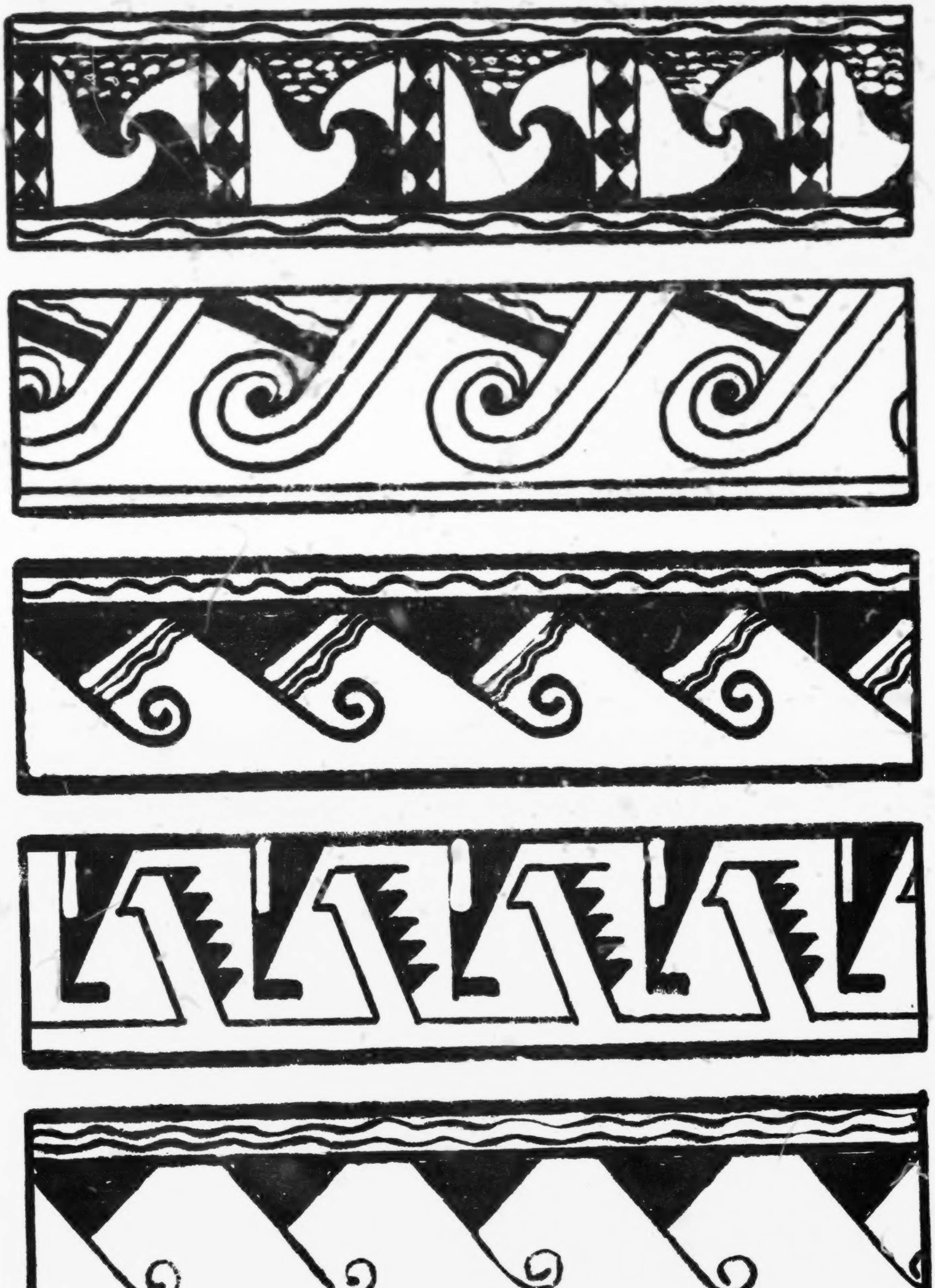
P Scranton

PIMA DESIGNS IN BORDER

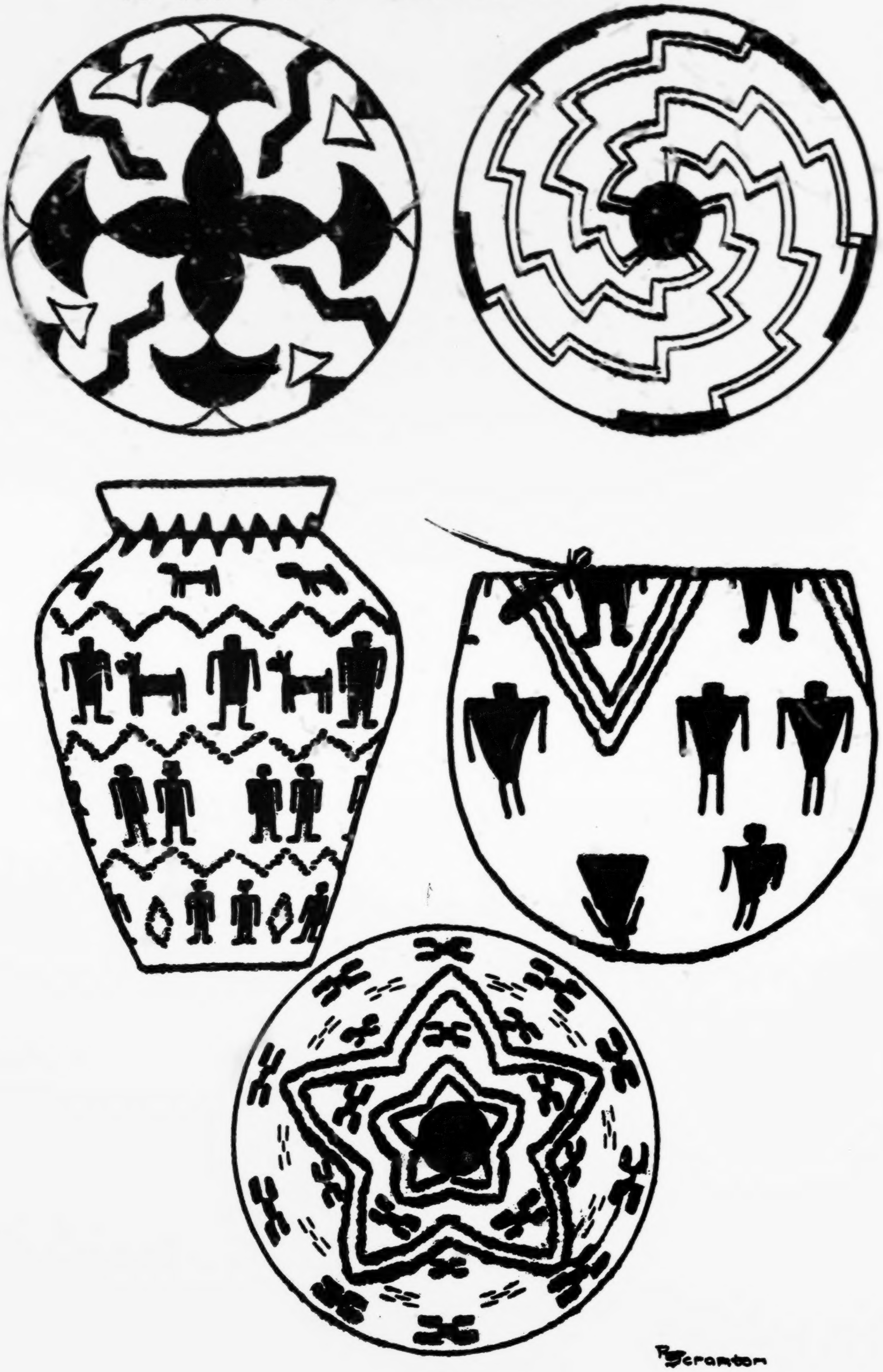


R Scranton

MARICOPA POTTERY DESIGNS


PE Scranton

YAVAPAI BASKETS



R Scranton

AN ADULT EDUCATION PLAN FOR KOMATKE VILLAGE (PIMA)

By

Martin Soto, O.F.M.

ADULT EDUCATION PLAN FOR KOMATKE VILLAGE

I. History.

The Franciscan Friars are famous in the United States for the Spanish Missions of California, founded by the venerable Padre Junipero Serra, and for the earlier mission chain of Mexico and Arizona. Padre Kino is, in the Arizona mission history what Padre Serra was to the California missions. Padre Kino was a Jesuit; Padre Serra, a Franciscan. The Jesuit missionaries worked in the mission fields in the very early mission period of Arizona. The Spanish conquistadores cannot be mentioned without also recalling the splendid work of the Spanish missionaries. Nor was the padres' work confined only to bringing Christianity to the Indians of the new world. They also did wonderful work by the way of exploration, and later on of teaching the Indians a wonderful new way of life.

There was an interruption in the history of the missions between the earlier period and the continuation of the work of the present day. But the work continues being carried on by the modern Franciscan Friars. These latter are still serving the various Indian tribes of Arizona as well as in many other parts of the United States.

The foundation of the St. John Mission on the Gila River Reservation was due to the express request of the Pima people themselves. They sent a special delegation to the Franciscan superiors asking that a padre be sent to their villages of Komatke and Santa Cruz. The latter village is a smaller mission attached to St. John's. The people of Santa Cruz call themselves Pima but they are in reality Papago, their ancestors having migrated to the village in the early days.

In 1901 Father Justin Deutsch was sent to the new mission to begin work among the Pima people. He proved himself a very zealous and able missionary during his long stay at St. John. During his administration, he established a new church, to replace the small original chapel, dormitories for boys and girls, a convent for the sisters, a dining room, and an enrollment that reached 500 children.

Children came from all over the state to attend St. John's School. Most of them couldn't speak a word of English. Money was scarce, but strong backs and eager hands built, repaired, and rebuilt. God took care of them. During those years a frequent visitor to the mission was the famous George Hunt, Governor of Arizona.

The school grew and became much appreciated and a pride to the Pima Tribe. The work has increased and progress has kept a pace with its growth. The school has become a center of life on the Gila River Reservation. However, its greatest influence is with the children in the school. Could it be an even greater influence and welfare of the tribe if education could reach the adults?

There has never been, as far as I can discover, any form of adult education in this vicinity. This need is great and an adult program of education would prove very beneficial to the people. One of the principal benefits would be the encouragement which it would afford to the childrens' education.

II. Kind of Adult Education Needed.

1. Language needs

a. Speech

Language is always foremost in any Indian education program. Our people all speak English with the exception of a very few. But there is a great need to improve the peoples' knowledge and use of the language. Any program of Indian adults should have as its pivot a more thorough study of English with special stress on speech patterns. There are naturally many errors in the speech of persons who speak solely by ear without ever having their speech corrected.

b. Reading

Reading is a fundamental skill in the acquisition of learning. Language itself depends on the ability to read. The reading level of our people is very low. Their reading ability must be improved by education. This will give them a taste for reading and a sense of achievement which in turn will lead them to read on their own initiative.

c. Listening

Much of what we learn comes to us by hearing. The greater part of our day is spent in listening. Many persons, however, remember little of what they hear, or understand a very small percentage of what they hear because they don't really listen. In learning a language other than ones own, listening is imperative that the ear be attuned to new sounds and patterns. Even when a person seems to speak a language fairly fluently he may be misunderstanding much of what is being said. Comprehension will be greatly aided by proper language education.

d. Health

Living conditions on the reservation are very hard. There is constant danger to health. Much sickness and suffering could be prevented by a practical course of health education. Great healthful benefits will result in sound training in nutrition, sanitation and proper clothing. On the reservation there is much to be done for our Indian people and this can be achieved through sound education.

e. Human Relationships

Like everyone else, the Indian must learn to live in his own society and that of his non-Indian brothers. He must learn to evaluate his associations. He must learn his responsibilities, his duties and his opportunities. Our Indian people must realize their duties to their children and learn to teach them to be good citizens.

Our people must learn to find happiness and contentment on the reservation and off of it. Everyone is brother to everyone else and to share the good things of life is a source of true happiness. True education teaches one how to accomplish this. A good adult education plan will be a great means to this end.

No one has a greater right than the Indian to be called a true American. The Indian knows this but he still has to learn what makes a good citizen. He must be made to realize his privilege of voting. The Indian has a fear of voting because of threats to tax his lands. Proper education will remove this fear and also train the Indian for true citizenship and leadership.

III. Future Plans for Adult Education.

With the great varieties of adult education programs, there isn't much need for future change. However, there is a need to accommodate these programs to changing world conditions. People must be educated to meet new conditions. The space age has made the world smaller and people are brought closer together. This will cause new values to evolve and education will be the means of evaluating them. Thus the old traditional knowledge will remain but many new concepts will be added.

Our Indian people must be taught to understand and appreciate the old way but be ready also to meet the new challenge of modern living. I believe that an adult Indian education plan should include a thorough study of Indian history, customs and traditions. The Indian people are a glorious race having a rich background and much to be justly proud of. This should never be lost sight of by the Indian people. This just appreciation of a great heritage can come about by true education of our Indian adults and children.

THE YUMA INDIAN

By

Rose Krznarich

THE YUMA INDIAN

A complete list of the Yuma tribes will include the Indian tribes of the Mohave, Cocopah, Yuma, Kamia, Halchedhoma, Alakwisa, and the Halyekuanai.

Yuma mythology points to the vicinity opposite Ft. Mohave, on the California side of the Colorado River as having been the place of origin of the various Yuman tribes now found along the river from the Grand Canyon to the Gulf of California. The tribe bearing the family name of Yuma at one time doubtless lived 300 miles north of their present location, which is along both sides of the lower Colorado near Yuma, Arizona. Mythology indicates that the Mohave are the parent stock, and that the Yuma off-shoot migrated to the south. This migration took place long before the earliest Spanish explorers penetrated the desert wilds of the southwest. When the Spanish and the Yuma met, the Yuma occupied the locality that they now do near Yuma, Arizona.

Legend of Origin.

Two legends of the origin of the tribe are related. The oldest legend states that they came from a mountain farther up the Gila River on the top of which is a square place like a map and the marks of little feet in the rock. All the tribes of Indians were sent from thence to various parts of the world, each being given what would require him in the place where they were to live.

The Yuma were given the arrow weed with which to make their houses and to use for many other purposes. They were given a place where they could fish and where there were many wild deer. A legend said to be more recent in origin is that the Yuma traveled from a body of water and at every place they camped they made a fire. Traces of these fires can still be seen. It was said the early Yuma were giants and the people have been gradually growing smaller. They fought with giants, and then they hung their enemies on a certain mountain. On the face of this mountain, at about evening, if one stands at a little distance and looks from a certain angle it is possible to see picture writing on this great mountain. If one listens a low humming talk may also be heard from this place.

The Yuma called the water 'mother' and the sun 'father' saying that the sun called the earth up from below the water. They met and kissed, and then the sun drew back to the sky, but the earth stayed where it was.

Father Kino.

Father Kino was the first white man in the century (1701) to reach the river's mouth. Kino crossed the Colorado in 1701 at an unidentified point. Not until 1744 did the next man, Padre Sedelmayr reach the Colorado. This padre was forced to flee the Apache attacks, so he descended the Colorado and then moved on to other regions. Next came the robust, zealous, and saintly crusader Garces and his Chaplain Font. From his headquarters at San Xavier, Garces made several visits to the Colorado where he played the part of two expeditions under the leadership of Captain Anze in 1774-1775 for the purpose of conducting a new mission at Monterey, California. From this mission much is known about the Yuma Indian who figured so prominently in the diaries of these journeys since their cooperation was essential in fording the river. In the 1775 expedition, Garces and Eixarch remained behind to establish two missions in the vicinity of the present town of Yuma. One of these, a combination mission and presidio, was named Puerto de la Purisima Concepcion, the other mission was established eight miles downstream, San Pedro y San Pablo de Bicuner. The period of the Franciscan padres on the lower river came to an abrupt end July 17, 1781 when the Yuma attacked the missions, killing all the Spaniards present including Garces himself. A punitive expedition was undertaken by Fages (1781-1782), but missionary activity in the area was not revived.

Ft. Yuma.

For nearly three centuries all of the penetration into the Colorado Basin has been from the south, however at the turn of the nineteenth century the situation began to change. A military post was set up in 1850 on the site of the short lived mission at La Concepsion, afterward to be known as Ft. Yuma. In November of 1851 Ft. Yuma was abandoned because of trouble with the Yuma Indians, but they reoccupied with stronger forces in 1852. Under the leadership of a Major Heintzelman, the depredations of the Indians were soon checked. A year later Camp Yuma was abandoned, but renewed depredation on the part of the Indians called for its reoccupancy three months afterward. The major this time drove the Indians upstream some eighty miles from the Fort Yuma site, destroying their corn fields and villages and completely subduing them. When peace was established the Yuma then settled on the rich bottom lands on both sides of the river rather than just on the California side predominently.

Ft. Yuma was maintained until 1883, when it was abandoned by the War Department and transferred to the Department of the Interior.

Chiefs and Warfare.

Prior to contact with the whites, which began materially to affect them about 1850 the Yuma did not have an elective chief, and they never had a very stable tribal organization. Chieftainship became elective in form mainly through the recent influence of Catholic missionaries. All tribal matters, as well as personal disputes, were adjusted by a council of leading men, whose decision was final. The man who could afford to give feasts to the people, (gimmicks for adult education), or who was successful in war would maintain the leadership for a time, only until he was exceeded in his liberality or his prowess as a warrior by some other tribesman.

There was one man, however who held the tribe completely under his control for forty years. This was Pascual. He was yet a young man, and had come into successful leadership through wars with the Cocopah, when Camp Yuma was established. Though never formidable fighters, the Yuma under Pascual did some very clever maneuvering and made some valiant stands against the United States troops who were sent in 1851 to stop their raiding. For two years Pascual held out against discouraging odds, for the inhospitable desert into which he had been driven was practically destitute of everything necessary to horse or man. In 1853 he came in and signed a treaty of peace and friendship which he faithfully kept until his death in May of 1887, 75 years ago.

Chief Miguel, his successor, held nominal control, but he was elected by the tribe through the council. A faction of the Yuma was radically opposed to the election of Miguel and many refused to recognize him as their chief.

Warfare against neighboring tribes was carried on more for the purpose of establishing prestige and cultivating prowess than for direct gain. The Yuma never let pass an opportunity to capture children and hold them for ransom. The standard price was two ponies and a blanket. These operations were conducted mainly against the Cocopah, Mohave, and the Maricopa, tribes of their own blood. Sometimes when the captives were not ransomed they were adopted into the tribe.

These warring tribes, often at bitter enmity, would forget their hostile attitude toward one another when a formidable band of Apache made a foray into their river camps, and join against their common enemy. They dreaded the Apache as they dreaded death. Some of the old Yumas of today say that if it had not been for the Pima the Yuma would have been driven by the Apaches from the Colorado far into California.

When victorious, the Yuma scalped their slain foe, taking the entire hair-covered portion of the skin from their heads. These scalps were cared for by the women who fastened them upon poles and kept them thoroughly cleaned and brushed for use in scalp dances, which were held to celebrate subsequent victories.

The Mexicans and the Yuma had little trouble, although an extensive trade was carried on between the two peoples for a great many years. Horses were first obtained by them through the Mexicans. Beside horses the Indians bartered corn, melons, pumpkins, beads, blankets, and other products of Mexican agriculture.

Environmental and Physical Characteristics of the Yuma.

Like the Mohave, the Yuma did not live in villages, but as reported by Font, in 1775 their houses were scattered along the bottom lands, forming rancherias of three or four, more or less. Font wrote of these houses being huts of rather long poles covered with earth on the roofs and on the sides and somewhat excavated in the ground like a rabbit burrow. As many as twenty-five persons lived in one such dwelling. The doorway faced the east which was made of suspended mat of twined arrow weed or bean vines. A fireplace was between the door and the center of the room. A shade (ramada) was placed in conjunction with the dwelling. This ramada or shade was irregular in the number of posts that held it up, but it had a flat roof which sometimes was gabled. Sometimes this ramada had closed sides, sometimes not. If it had closed sides it was used for a sweat house, for curing minor sickness, or for smoking tobacco.

Dress and Ornamentation.

The dress of the men years ago consisted of a pelican plume in the hair, a necklace of beads, and a loin cloth woven of grass or bark fiber. Before the introduction of Mexican or American fabrics, the Yuma traded with the Mohave for black loin cloths woven of cotton made by the Hopi. The Havasupai deerskin garments were obtained in like manner and a few Apache deerskin articles also reached them. Moccasins, they never wore. Their first footwear were sandals made of leather purchased from the early California settlers, and the Spanish missions.

The first pretence of dress for women was a small willow bark apron as wide as the hips and dropping midway down the thighs. Later they wore a short skirt of bark which in turn was followed by a short skirt of cloth. Only in the past thirty years they decided to cover the upper part of their bodies. The dress after that was a close fitted waist and a long skirt.

In the way of ornaments both men and women pierced their noses, wore shell pendants, bead pendants, wooden pins, and thin but long necklaces wound many times around their necks. The women wore facial tattoos more than men. The chin, cheeks, eyes, and forehead were tattooed. Both the men and the women tattooed their arms, legs, and sometimes their chests. The women pierced their ears. Their bodies and faces were painted daily in such colors as red, black, white, and yellow. They were painted solidly....not in design. This could have been protection from the severe hot sun.

Hair.

The men wore their hair long and rolled in curls that resembled thin pencils. Sometimes they added false hair to their own. Small boys wore forehead bangs and short trimmed hair. The men plucked their facial hair out with their fingers. These men also wore in their hair two feathers attached by a wooden pin.

The women wore their hair long with loose forehead bangs, and trim was also had. They washed their hair with yucca roots, and used coals to cut their hair. They used mud plasters for lice as well as white spots of paint.

Puberty of Girls and Boys.

Arrival at the age of puberty in girls is celebrated among the Yuma in accordance with the universal custom among Indians, by an appropriate ceremony. The girls mother prepares a plaster of mesquite gum and clay, which the girl puts on the heads of any men who come to her home on the evening of the day that word is sent that the ceremony is being observed there. The men leave the mud in their hair overnight washing it out the next morning. The girl remains indoors for four days refraining from scratching her head except with a small stick. On the night of the fourth day the mother plasters the girls hair with clay and gum which is allowed to remain until morning, then she bathes and is free to move about again. These actions are said to symbolize a pledge that all persons taking part, particularly the girl, will remain pure and chaste.

With boys, a group rite of nose piercing is had. This is performed under the ramada. Preceding the nose piercing the boys dance and run in a group toward the north, reach a certain distance, then return to circle the ramada four times. On their return they are given a bath, fumigated, and then confined for four days. They fast then from taboos such as meat, fat, salt, and cold water. During this time they sleep in a warming pit nightly. They too use a scratching stick when they itch. Their backs are stripped with paint, and their hair is mud packed at the end of the rite. This rite for the boys is a prerequisite to marriage.

Marriage.

A social system giving rise to tribal laws prohibited marriage within certain groups unquestionably existed among the Yumas. Today this is no longer true. When a man went to look for a wife he was supposed to look for "different people". In other words he could not marry a known relative.

Although it has long since fallen into disuse, there once prevailed a custom that sealed the marriage contract by having the couple eat out of a bowl of gruel made of mesquite beans. Marriage was by consent of the woman, since the custom of bartering daughters was never in vogue with the Indians. After marriage the girl lived with her husbands family until the couple had a home of their own built. Polygamy was common and either the husband or the wife could declare a divorce, but the women usually were the ones who took the initiative to divorce. She retained possession of the domestic property if she were the only wife or the only one living in a particular house; otherwise she simply left.

Medicine.

Medicine men are born, not made, among the Yuma. Power and knowledge are supposed to come from divine sources through revelation in dreams. The dreams which destine a man to become a healer in his tribe are often experienced before birth. Many of the medicine men are regarded as possessing superhuman strength before they can talk, and this reputation clings to them through life. These are called "he dreamed", and "wizard" beliefs.

Every medicine man claims to learn the secret of potent cures through dreams, but the modes of treatment are very similar, the principle difference being in the story of the dream. So ardent are the Yuma in the belief that their medicine men are possessed of superhuman power that most of them expect relief in time of illness from the mere presence of one of these sacred healers. Their faith is unbounded in the belief that his godly breath at his bidding can dispel all mental and physical evil.

On the other hand medicine men are feared for their power also to inflict evil. Belief in witchcraft and its effects is deep-rooted in the tribe. Disease is invariably attributed to sorcery and the medicine men are usually accused of employing their power in this direction. A deformed person is certain to be marked as a witch or a wizard, and many normal individuals of precious good standing in the tribe have met death at the hands of their merciless tribesmen, owing to a public accusation of sorcery; for a mere charge of having caused sudden or mysterious death is all sufficient, under tribal custom for the accused to forfeit his own life. Faith in their power never wanes, but faith in their will often does, and this leads to the death of many healers whenever the tribe is afflicted by an epidemic. If a medicine man loses several patients his own life pays the penalty for he could have saved them if he wanted.

Death and Cremation.

The Yuma always cremate their dead in accordance with ancient custom. To the pyre are added the personal effects of the deceased and any offering that the mourners may wish to make to the spirit. After the pile has burned down all the ashes that have not fallen into the trench beneath are raked into it and covered with earth to obscure the grave. The custom of speaking over the remains of the dead at the funeral pyre still prevails, but it is insignificant now. It is believed that the spirit of the dead remains near the place where the funeral pyre was erected, hiding in bushes and behind trees.

Fire.

Fire was produced in two ways; by the common Indian custom of twirling a dry, hard kindlestick in a small sanded socket in a flat piece of wood; and by striking a stone containing iron pyrites against a piece of flint, with a tuft of wild cotton held on the flint as tinder.

Food.

Their environment being practically identical in character, the Yuma naturally made use of the same native foods as the Mohave. Prehistorically their foodstuff consisted principally of mesquite and mescrew pods, grass seeds, quantities of fish, and small animals, and birds native to the valleys. The Yumas also ate the foods that they grew such as the corn, squashes, pumpkins, beans, and then later the melons and small grains.

Food taboos were had at planting time. Meat was to believed to be harmful, if it were killed by a hunter who did not bathe before the hunt or if he had breakfast before the hunt. There was a taboo placed on quail if they were killed too young and there was a great taboo on the killing of a rattlesnake.

Cooking, Pottery, Baskets, and Storehouses.

The cooking was usually done in three pots by the women of the household. They cooked out in the open. The pots that the women used were earthenware, until the white man came along bringing metal pots and pans which they preferred. They used ladles of wood or pottery, ate from pottery dishes with their fingers, preferably the index and middle fingers, and they only ate two times a day.

The pottery was made of clay. The bottom of the vessel was molded over another vessel, stone, or the knee, and then the sides were added to it. The sides were built up by coiling, and the paddle and anvil technique was used. Shaping was done by a mushroom shaped wooden paddle, or a rectangular blade. Firing was done in shallow pits or over an open fire.

The vessels that were wide mouthed in shape had slightly elongated bodies. The narrow vessels had globular bodies. The bowls had ears for lifting purposes. Then there were an assortment of shallow dishes, trays, ladels and scoops.

After firing colors were added to the pieces of pottery. These colors were of red, black, yellow, or white, and were applied with a brush.

Their knowledge of basketry was limited, and only a few were made by them. They were usually made to take part in ceremonial rites so that they could be burned and not used again.

The storehouses used for the storage of food and grains were usually placed over the shade (ramada) of the house or they were built up off of the ground. A platform made up the floor of wood, branches, and woven grasses; while the roof was made up of more branches, dirt, and woven grasses.

Not only did the Yuma use this overhead storage or elevated storage, but they used a pit storage for melons, jerked meat, and other pounded and dried foodstuffs. These pits were merely holes dug in the ground and covered with branches and such.

Textiles.

The women and men both took part in making hides into soft pliable materials. Robes were made from rabbit skin as well as were blankets. Other animal skins that were used were horse, deer and some small game animals. Textiles were also made from plant fiber such as grasses, willows, and shredded bark.

In one of my references I found that they treated the hide by first soaking it for dehairing purposes, next it was scraped by stone, then a tanning agent was applied, (might have been deer brains), and finally it was chafed over an edge of vertical posts until it was soft.

Agriculture, Tools, and Harvesting.

Agriculture was done by all in the overflow basins of the river. Water was sometimes carried to the crops but very often they lacked water. They grew maize, cowpeas, melons, and grains.

For tools they had a dibble planter, leather pouches for carrying seed, drills of stone for hole making, scrapers and choppers. The holes were dug irregularly by the men while the women dropped the seeds by either hand or by blowing them from the mouth. Weeding was done by the children and elders. The boundaries were of natural landmarks and there were no dams or fenced in areas.

At harvest time the plants were pulled up, piled in stacks, dried on the ground or in the case of melons, stored underground.

Fishing and Hunting.

In fishing, nets with vertical sticks for support were used. Fish were caught in the seining method when nets were used. Sometimes fish were shot with featherless arrows, other times the fish were caught with the bare hands or clubbed to death.

In hunting, groups would run deer down and then share in the kill, or individuals might stalk deer using a bow and arrow or a knife-like spear. These Indians did not use decoys, calls or pits to attract their game. They used snares for rabbits, and fire for driving.

Weapons.

The bows were approximately five feet in length and they were of a simple curve. The bow string was of sinew and tied to each end of the bow. Quail feathers were hung from the tips of the bow. The bow was painted on its belly.

The arrows were made of arrowweed and they were untipped or they carried stone or hardwood points. The Yuma used poisoned arrows of snake venom or insect venom. The shafts of the arrows are painted as well as some of the feathers. Some arrows carry feathers of two or three in number while other arrows carry none.

The Indian arched from a crouching or standing position, and the bow was held in either a vertical or horizontal position.

Some of the other weapons that the Indians used either for hunting or war purposes were, slings for killing birds, clubs, war clubs of a short potato masher type, cylindrical sharp-edged-headed clubs, long plain clubs for two handed use, short spiked spears, knives, daggers, and hardwood or hide shields.

Games and Musical Instruments.

The types of games played were of the shinny variety, single ball games, ball and stick games, races, kickball, hidden ball games, hoop and pole games, ring and pin games, games of archery, throwing, and juggling. Some of the objects that were used in these games were, rocks, natural landmarks for boundary purposes, mud balls, gourds, poles or sticks, and finally braided ropes.

The musical instruments that these people used were drums, rattles, rasps, flutes of cane, either four-holed or eight-holed, and scrapings on braided pieces of grass or twigs.

Summary.

All of the information that has preceded this section is of the Yuma tribe of history. Much of this is not true today, while some of it is. From my own observation of these Indians I have noticed many things. They dress much like the white man of today with the exception of the older people, who tend to dress more like the early pioneer of the west.

Ft. Yuma is still where it was many years ago. At the Fort, now, one will find the fifth and sixth grades of San Pasqual School, (could this school be named after the great Yuma chief Pasqual? This I have not found out, but I am going to continue learning about these Indians and their history and maybe in time I may be able to do something to help them.) In addition to these two classes, one will also find a Catholic and a Methodist Church which compete for the adherence of the Indian even though these two have disturbed or changed little the ceremonial or religious life of the people. These missions are trying hard to succeed, but the Indian doesn't seem to want to choose between the two churches so they keep shifting back and forth.

A few abandoned buildings left over from the early settling days may be found as well as a hospital that caters to the Indian, a small recreation room and surrounding area, as well as a house for the Indian agency, a few houses for some of the Indians and a few more buildings that I was unable to detect the nature of.

The Yuma Indian has a tribal council now that is very good in helping the Indian with some of his problems, individually as well as the tribe as a whole.

The girls still, as well as some of the younger boys, carry marks around their eyes, lips, chin, arms and legs. These marks were placed there by some of their grandparents when these children were very young. I never inquired further since I felt if they wanted me to know they would tell me. They never did so I didn't ask. I don't know whether these marks were placed there when they reached the age of puberty, or whether they were placed on these children for Indian religious reasons.

Marriages are usually performed by a justice of the peace, or a minister in a religion that the family happens to belong to. I have heard from somewhat a reliable source that many people are not married in a civil ceremony but decide to live together, when they tire of each other, they move on to other spouses leaving the children usually with the mother. I found many children in my school are related closely, and this is due to their parents marrying more than once.

Cremation is still practiced by the Yuma Indians of today. Their graveyard is near the school where I am employed and oftentimes my students will tell me that they were up all night attending a funeral. I understand that in some cases this mourning cry goes on for a few days after death until a few days after cremation and burial. How many days depends on the individual and his worth to the tribe. I found the total number of days of mourning is around three.

In the way of agriculture, the Yuma owns the land, but he in turn leases it to the white man who works the land paying the Indian for the use of the land. This is not true in all cases, but in many it is.

This paper has helped me understand why our Indian is not as advanced as some of the other tribes. After completing this paper my curiosity is aroused to many questions which on my own I am going to work to have answered. I still have to speak to a few people who had not time to see me while I was working on this paper. I have many new ideas for my classes of Physical Education and Health that I have received from doing this research. I think that I now understand why some of my students are the way they are and perhaps next school term I will be able to reach a few more of them than I did this year.

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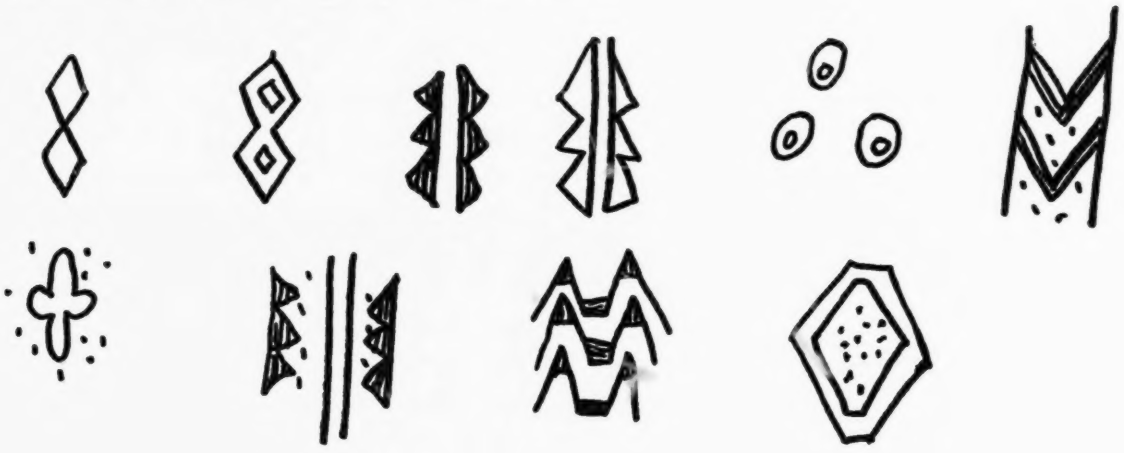
DECORATIVE ELEMENTS USED BY THE YUMA:



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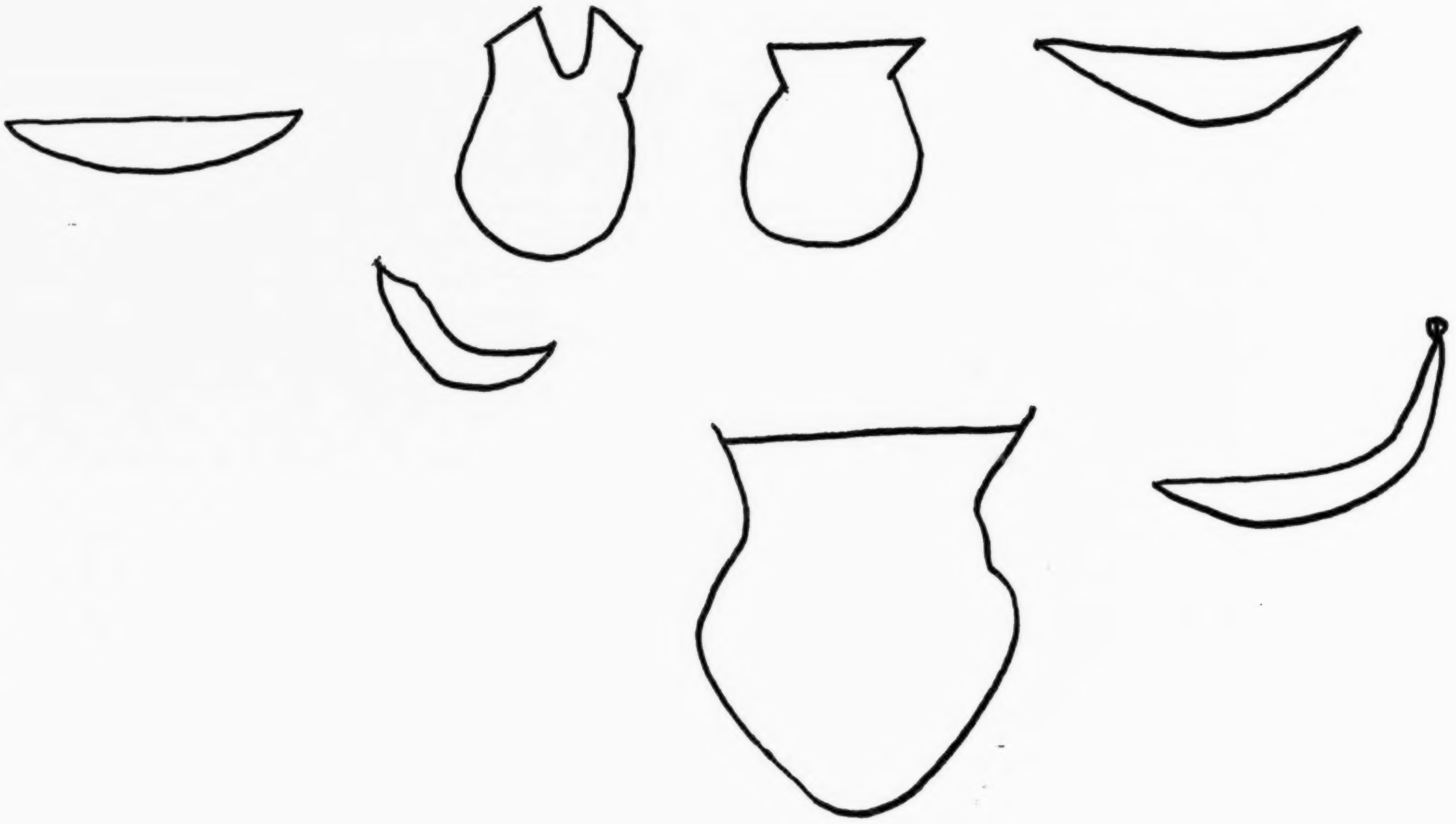
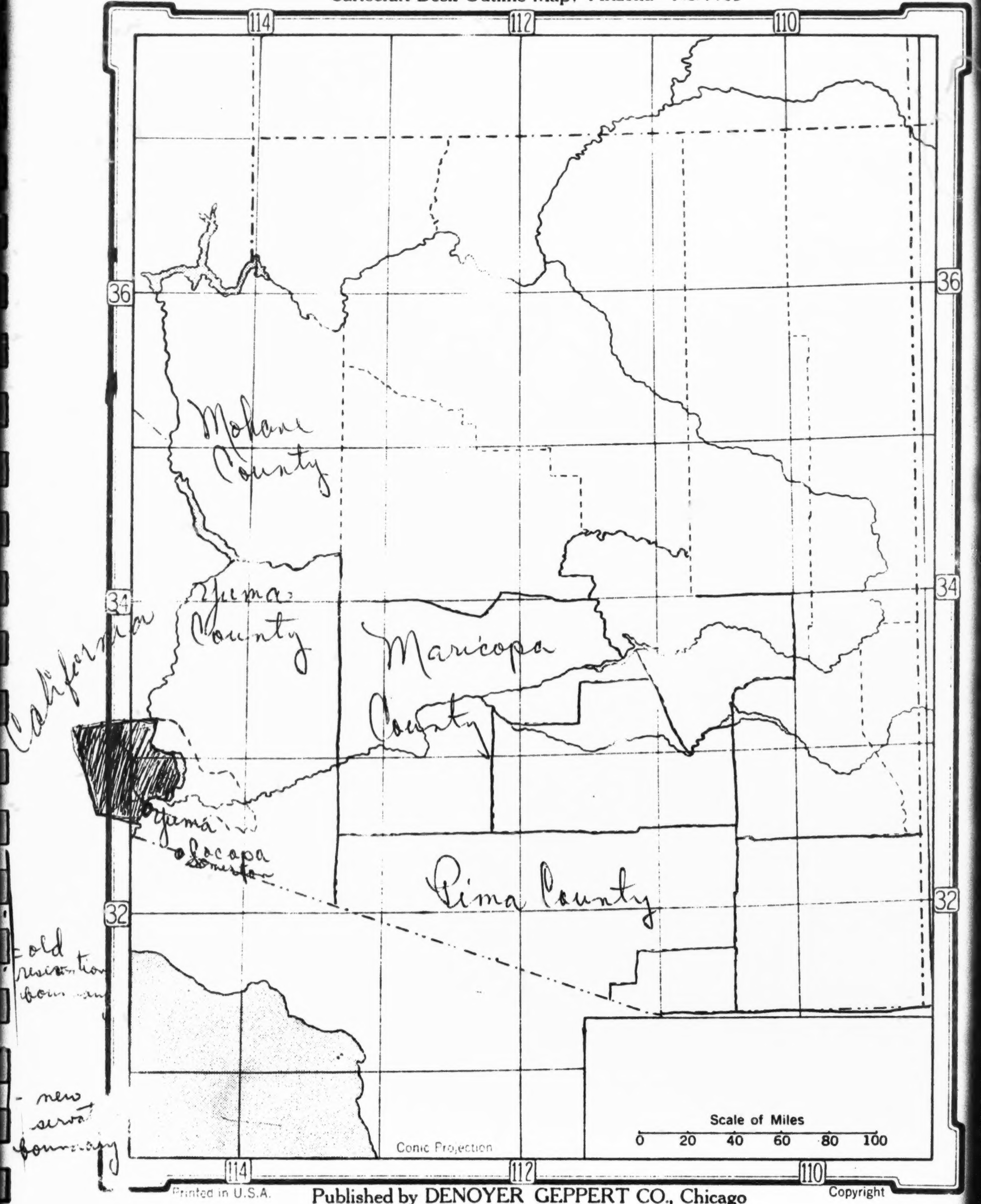


Cartocraft Desk Outline Map. Arizona No. 7103


114
112
110
36
34
32
Mohave County
Yuma County
Maricopa County
Pima County
California
Yuma
Cocopa
Somerton
old reservation boundary
new reservation boundary
Scale of Miles
0 20 40 60 80 100
Conic Projection

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SUMMARY REPORTS OF GUEST SPEAKERS

July 18, 1962

SUMMARY REPORTS ON GUEST SPEAKERS

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SUMMARY REPORTS ON GUEST SPEAKERS

June 21, 1962: Henry Wall
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June 26, 1962: Dr. and Mrs. D. S. Hatch
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June 28, 1962: Ralph Johns, Director
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Navajo Tribe
Window Rock, Arizona

July 2, 1962: Mrs. Ruth Bronson
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July 6, 1962: Mr. Lester Oliver, Chairman
Apache Tribal Council
Whiteriver, Arizona

July 17, 1962: Mr. Nelson Jose, Governor
Pima-Maricopa Tribal Council
Sacaton, Arizona

July 19, 1962: Mr. Paul Jones, Chairman
Navajo Tribal Council
Window Rock, Arizona

ADULT EDUCATION

Notes of Guest Speakers:

June 21, 1962
Mr. Henry Wall
Area Director of Schools
Bureau of Indian Affairs
Gallup Area Office
Gallup, New Mexico

NAVAJO RESERVATION:

1. Eleven Formal Adult Groups
    - a. Five Navajo
    - b. Four United Pueblo
    - c. One High Apache
    - d. One Ute
2. All of the teachers are adult workers, in that they get to know the parents through the students.

PROBLEMS:

1. Finding dedicated capable adult leaders qualified to do the job over and above what the classroom teacher is expected to do.
    - a. Problem in meeting the Indian people.
    - b. Finding their needs.
    - c. Set-up the program to meet their needs, must be able to motivate, inspire to do the job, must have materials and plans set up so the adult Indian can get something out of it.
2. Providing teaching materials the Indian people can read at their interest level.

    Example: Most Outstanding or Successful Adult Unit is at Shiprock, New Mexico, in the River Valley.

    - a. Tribe hired an agricultural advisor, to help in budgeting, management and communication for the men.
    - b. The women were aided by the Extension Department in home management. The educated Indian helps considerably with the unit to aid to the success of the unit.
3. Instructional Aids or Interpreter must be able to portray the patience and let the people know that you are able and willing to help them.

Note:
Built-in Motive:
"All attending and working together."

EDUCATION OF INDIAN ADULT

June 26, 1962 Drs. D. S. Hatch
Bureau of Business and Public Research
University of Arizona
Tucson, Arizona

EDUCATION OF INDIAN ADULTS

Everybody is in the program in the community, including the whole family.

Clear everything from your mind, so we can discipline ourselves to our subject.

Get rid of the idea of educating someone, today we are going to share our learning.

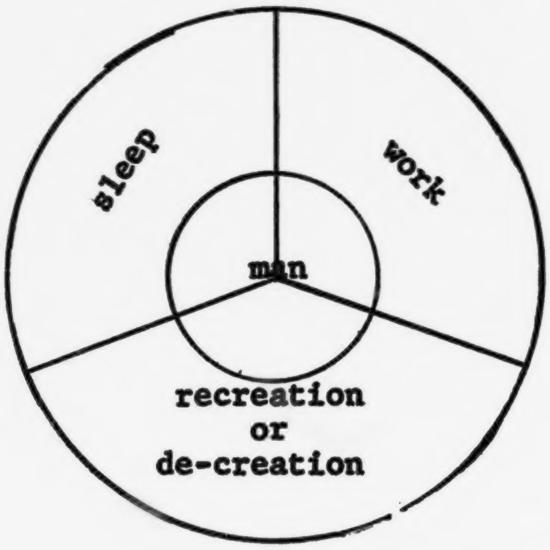
Quotation I.

> Chiyesa recalls the past:
>
> "The first American mingled with his pride a singular humility. Spiritual arrogance was foreign to his nature and teaching. He never claimed that the power of articulate speech was proof of superiority over the dumb creation: on the other hand it is to him a perilous gift. He believes profoundly in silence - the sign of a perfect equilibrium. Silence is the absolute poise or balance of body, mind, and spirit. The man who preserves his selfhood is ever calm and unshaken by the storms of existence, not a leaf, as it were, astir on the trees; not a ripple upon the surface of the shining pool - his, in the mind of unlettered sage, is the ideal attitude and conduct of life.
>
> If you ask him: "What is silence?" he will answer: "It is the Great Mystery!" "The holy silence is His Voice!" If you ask: "What are the fruits of silence?" he will say: "They are self-control,true courage or endurance, patience, dignity, and reverence. Silence is the cornerstone of character."
>
> "Guard your tongue in youth," said the old chief, Wahashaw, "and in age you may mature a thought that will be of service to your people!"

Reason for being silent - To do away with hurry and tensions. After we clear our minds you get rid of sterotypes. Today you and I together are going to share with each other.

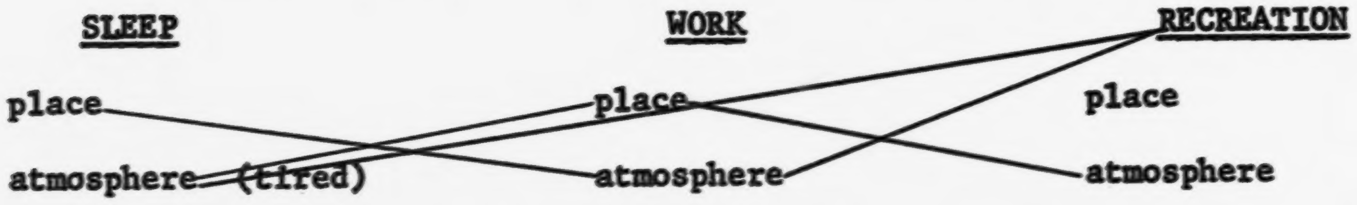
Education of Indian Adults - some good, some bad. What is an Indian Adult? Who is an adult? When we get born, we call them children. Time is a man made idea, drags or goes fast. Age makes so little difference.

THE WHOLE MAN


sleep
work
man
recreation
or
de-creation

What does he need?

1. eight hours work
2. eight hours sleep
3. eight hours recreation - courtship and other essentials.


SLEEP
WORK
RECREATION
place
place
place
atmosphere (tired)
atmosphere
atmosphere

Whole Man ---Everything depends upon everything else. We cannot separate learning from living.

Standing Bear --

Quotation II.

> Says Standing Bear, Dakota Indian Chief:
>
> "Training began with children who were taught to sit still and enjoy it. They were taught to use their organs of smell, to look when there was apparently nothing to see, and to listen intently when all seemingly was quiet. A child that cannot sit still is a half-developed child."

We should not only have the five senses, but the sixth sense. Ask ourselves - Who am I? Don't be afraid of yourself. "Be honest to yourself and face up to yourself. Who are you and why are you here? Your insincerity will be the first to be spotted." Why are we here? Why are we in college?

Problems--Face up to them. There is no such thing as a **problem**. Solution to the problem which is knocking at your brain that wants to be put into operation. Problems exist only in the brain. You are never aware of problems that do not reach you. Humanity which is given to you is a very good idea. Be concerned with your problems - don't worry about others. We have to open our minds and let visions come in.

Quotation III

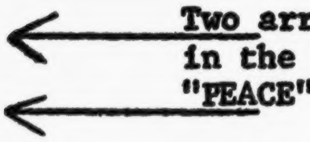
Says Last Star - (Maricopa)

> "Everyone who is prosperous or successful must have dreamed of something. It is not because he is a good worker that he is prosperous, but because he dreamt."

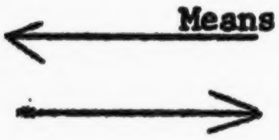
"**Ideas** cannot be separated from people." "**Ideas** must be born again in the minds of the thinker, doer, richman, beggarman, thief - anything you want to call it." Every idea is original and new.

There is no such thing as giving, but there is acceptance where there is a need. (pencil offered to husband)

Indian Lore -

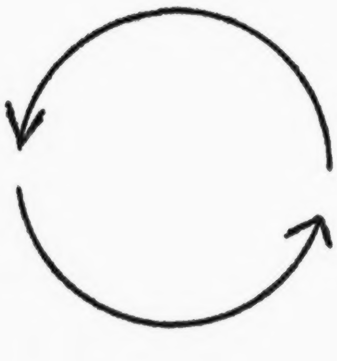


Two arrows side by side pointing in the same direction means "PEACE"



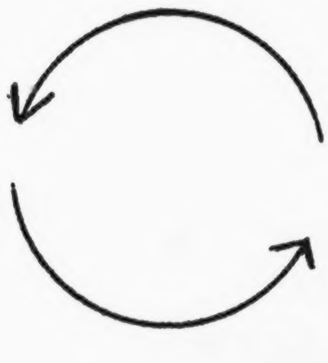
Means "WAR" conflict

Second thoughts suggest "bow-ing" the arrows - That is putting them to the bow or in use. So making of a bow and arrow



leads to

in the same



which is going

direction.

A bit far fetched, but we must turn conflict into harmony, war into peace, hate into love - without coming to an end - combining forever.

You get what you give. We learn to share. When ideas are accepted they are then ready to go into action.

Additional Quotes.

Underhill, Ruth - Biography of a Papago Woman

A Papago woman, Maria Chona, to Ruth Underhill:

"My father went on talking to me in a low voice. That is how our people always talk to their children, so low and quiet, the child thinks he is dreaming. But he never forgets."

Drake, Samuel, North American Indians, and Biographies. Hurst and Co., Pub. 1880.

P. 41.

"Their notions of the learning of the Whites. At the congress at Lancaster, in 1744, between the government of Virginia and the Five Nations, the Indians were told that, if they would send some of their young men to Virginia, the English would give them an education at their college!! An orator replied to this offer as follows:- "We know that you highly esteem the kind of learning taught in those colleges, and that the maintenance of our young men, while with you, would be very expensive to you. We are convinced, therefore, that you mean to do us good by your proposal, and we thank you heartily. But you who are wise must know, that different nations have different conceptions of things; and you will therefore not take it amiss, if our ideas of this kind of education happen not to be the same with yours. We have had some experience of it; several of our young people were formerly brought up at the colleges of the northern provinces; they were instructed in all your sciences; but when they came back to us, they were bad runners; ignorant of every means of living in the woods; unable to bear either cold or hunger; knew neither how to build a cabin, take a deer, or kill an enemy; spoke our language imperfectly; were therefore neither fit for hunters, warriors, or counselors; they were totally good for nothing. We are, however, not the less obliged by your kind offer, though we decline accepting it: and to show our grateful sense of it, if the gentlemen of Virginia will send us a dozen of their sons, we will take great care of their education, instruct them in all we know, and make men of them."

Dr. D. S. Hatch
Bureau of Business and Public Research
University of Arizona
Tucson, Arizona

POINTS NEEDED FOR ADULT EDUCATION

1. Confidence - Learners must have confidence to accept and it must be good for them.

   Example -- Yaqui (Indian near Tucson and Phoenix) Spanish and Mexicans wanted the valley that these Indians had.

2. Interest in things they can use.

   Examples--4-H, F.F.A. and sports. The Indian parents attend better than the non-Indians.

3. Desire to learn--They need a practical program.

   Example--In India, people were fed for 4¢ a day.

4. Demonstrations are needed.--The film shown in the community Indian class, explains this.

   Example--M.G.M. Film
   El Teatro De Lavida
   La Madre Tierra
   The Indians have to see it done.

5. Adapt teaching to the time of day.

   Example:--No girl can come out at night.

6. Communications needed--Set meetings will not work.

7. Necessary accomodation--seating arrangements very important.

   Example--Indians will or may stay in back of room and will not be able to hear.

8. Proper timing of program--Maybe stereotyped to much.

   Example:--clothing for school children should be ready early.

9. Need for participation. Time and distance--Colorado River Reservation is 65 miles long. (Short question and answer period). Explained why the Indian needed good transportation.

   Example:--Automobiles used in traveling must be tip-top condition.

EDUCATION OF THE INDIAN ADULT

Notes of Guest Speakers:

June 28, 1962

Mr. Ralph B. Johns, Director
Community Development
Navajo Tribe
Window Rock, Arizona

TOPIC: **ADULT EDUCATION**

His theory was to get acquainted with the individual as well as the group. Their Adult Education is scattered--people stay to themselves. Most of them raise livestock. He mentioned his job was to get acquainted with the people in the tribe.

Plans and courses are outlined by A.S.U. Curriculum. The people do not have equal skills to put endeavor into their work. Majority of Adult Navajo Students do not know the language, spoken by the College trained teachers.

Chapter Organizations are used to conduct meetings, which meet three times per month. There are ninety-six different communities from 25,000 square miles. Elected officers discuss everything such as money, cattle grazing, and even family disputes. Then the Council men listen, and Chapter officers listen. Usually these disputes are settled and need not go to court. From these discussions all learn, even the non-speaking English along with the English speaking group. Traditional people look to the leaders for help. Sometimes the leaders may be the Medicine Men, who know how to handle men; know the chants so they can get rid of spirits. The audience may learn from the procedures. Adults are continually being educated on the Tribal Code or ways to get along. Everything is educational, so everyone should learn. This is their way of life, and it is closely knit together. At these meetings it is very important that they have a very good secretary--as they may have to have records re-read for discussion purposes.

Chapter meetings are educational. Discussions or plans might be of this nature. What do we want to prove (kind of lumber needed, sites, location, where the water would flow) and what help the B.I.A. (Bureau of Indian Affairs) would give them.

Various large Public Work Projects such as roads on the reservation, Chapter House construction and recreation areas are carried out. At the present time, around $1,200,000 is being invested or spent of Tribal funds. In most cases, different people work ten days at a time; may have three from each household who work at different times.

More education is coming from Chapter Organizations and meetings. In order to get something they must organize. The younger look to older for advice. There are no surveys for Adult Education.

Things they would like to learn are Automotive Mechanics (Agriculture Vocational Schools at Ship Rock, New Mexico,) improvement of weaving, and secretaries for girls. Banking and use of money is a very urgent course that is needed.

Forrest Industries employ 300 at new saw mills. An older mill has been in operation for some time and employs several in addition. This is a modern mill and turns out very high quality lumber. Indian men have been sent to other sawmills and lumber areas to learn. They have acquired a skill.

Some good methods to carry out adult education would be through survey and direct contact. An example would be where lumber could be secured, and how many were interested. One should begin in small areas.

All communities are different. This is due to the different kinds of schools (day and dormitory type) terrain, and work available for the people. The advanced Indians who have been to school usually are not active in Chapter business. One reason is they are not listened to when they talk. The younger look to the older and have to secure approval from them.

There are about seven educational adult groups they are experimenting with. No co-ordination and no guide is used to keep them going. The B.I.A. determines what types of programs are carried out. B.I.A. has invited very few of the adults for an educational program, and they have not made a survey as to the need.

In the Chapter meetings, the men sit on one side of the room, and the women on the other. They have a hard time mixing.

Some projects they are working on are weaving (they want better dyes), selling articles produced through the Navajo Arts and Crafts Guilds, and canning food.

The Navajo Tribal Council consists of 74 men and 1 woman. She is a member of the Alcoholics Committee and on the Advisory Board of the United States Public Health Service.

The B.I.A. has an agricultural project at Ship Rock, New Mexico. At that place they have irrigation projects, and are beginning to stress this for the Navajo Tribe. Around 150 students are learning to farm, operate tractors, increase crop yields and to keep accounting records.

Window Rock High School is getting ready for Vocational Auto Mechanics. Other High Schools are slowly discussing this problem. A great need is evident in this field. There are five large public schools in the Window Rock area.

The Chapter Houses have bought some tools and checked them out on a hourly charge.

Some things Ralph B. Johns would like to see done in an Adult Educational way would be for teachers to help set up the programs, find out first what the group wants, show them how it would work. Community Development with the Navajo is like measles, "it is catching." The problem is always evident, who will take care of the program? Resources are available but money is a concern. Usually if the program is successful in one area, it will be demanded in another.

B.I.A. usually sends out people who are not concerned with the Navajo, but only in writing a book or finding out about their culture. Usually the Navajo can size you up before you are there very long. The Navajo Tribal Staff are usually people 20-35 years of age. They tell the Indian workers what to do.

The question was asked what kind of teachers do we need? Mr. Johns answered, "It is more the personal approach than the subject matter." English is very important, also science, administration, and other subjects that will keep the student busy.

They have a large Civic Center at Window Rock, Arizona. Several large bands have played for dances there. Mr. Scott Preston is the Tribal Chairman there.

Most Chapter Committees are chapter, council, and grazing. The Navajo now usually goes to both the Doctor and Medicine Man.

A summary of the methods selected to use with Indians might be:

1. Study needs or deficiencies of Adults.
2. Extensive personal acquaintance.
3. Try to be sensitive.
4. Check the known interest of people.
5. Examine literature and published surveys.
6. Examine catalogues and programs of institutional agencies.
7. Act on a "hunch".
8. Try to be sensitive to problems.
9. Check known interest of people.

   Library-What books do they check out?

   Papers-What papers do they buy?
10. Utilize check list and questionaires.
11. Receive any requests methods we have used are:
    1. Pressure groups
    2. Cultivated groups and councils.

Mrs. Ruth Bronson

Mrs. Ruth Bronson

July 2, 1962

Mrs. Ruth Bronson is known by reputation as one of the most outstanding personalities in Indian Education and Public Health Service. She is a part Cherokee Indian. She received the Olivia Culp Hobby Award, the highest award that the United States Public Health gives to any one. Mrs. Bronson has worked with many tribes of Indians.

Mrs. Bronson began by saying that first one must have a good feeling for the Indian. The Indian people need to know something about their own health problems. They do not know the how of preventing their own ills.

Mrs. Bronson felt that her work had not been restricted in the San Carlos Reservation. Recently, she has worked with the Apache Indians on the San Carlos Reservation. She started with a Grade Nine job. She served with these people five years.

Some of her theories are:

1. Get the confidence of the people.
2. Know the community.
3. Think of your boss.
4. Think of the Indians.
5. Get thoroughly acquainted with the community.

It took the people one year to know her. The lee-way that they give you is good--but you must work for the Boss.

She went to the homes on business, but never appeared to be in a hurry. She talked about what the people wanted to talk about. "It is easy to talk, but hard to terminate."

The Apache Indians, in their culture, have very little "sense" of community work, but mostly, would work for clans and families. They may live in a community of 1800 people, but they showed no responsibility of helping a neighbor if he wasn't a member of their tribe.

There is a desperate need for people to help one another. You must do it partly the way Apaches want to do it, but you can nudge them along.

The Women's Club could and did change things that others couldn't do.

The people were skeptical at first, and things moved slowly, but there was slow progression.

Some of the Indians thoughts for improvement.

1. Improve housing and homes. Keep houses cleaner, and painted.
2. Employment for children when they are home. Money to get books, etc.

3. Classes for girls and children to rid idleness at that time.

Their first meeting only to be friends. No appointed offices at first. "We could only go as fast as they wished to go."

The Indians had a good time at their meetings. They talked about losing weight, but none lost, they did make friends.

A well-baby clinic was established and organized. The auxiliary visited in the homes to explain the needs and purposes. In a six month period, the increase showed from 21 to 168 babies who were cared for in the clinic, and the attendance has increased.

It is so very important that the Indian understands the need for these services.

Several things introduced were too frightening, because they did not have the know how. They know their own needs, but only need to be shown how to get them. Mrs. Bronson is convinced that they understand only about one half of what we are saying. She does not speak their language.

Mrs. Bronson had been told that Apaches had hate for the whites (because of lateness of war.) She does not think the hate is universal. If you dislike them, they will dislike you.

In any community, certain things are necessary.

1. Must learn to believe in the ability of the people.
2. Have faith, you will find leadership in group.
3. Find out what they will do, then they will do it, but may be slow in doing so.

Adult and community work is the coming thing in Indian Affairs and Public Health.

Everything must start with a leavening process. The old culture is, you must protect your relatives and clans; now they have found out that they need to co-ordinate the clan.

Mrs. Bronson said she believed that you cannot instill a need. An example is you teach arithmetic when you order blocks, buy lumber, etc.

The people are not too interested in Tribal affairs as they should be. It maybe they are becoming like the whites. Culture doesn't seem to change human nature.

Notes of speaker:

Mr. Lester Oliver
White Mountain Apache - Chairman
Whiteriver, Arizona

Mr. Oliver is the only tribal chairman in Arizona that is a college graduate - Arizona State College, Flagstaff.

Indian tribes today have tremendous problems - similar to one another. Biggest problems being land, water and resources.

Dr. Roessel lowered the boom on me last night. I thought I was paying him a visit. I guess it was because I was from Flagstaff.

Each tribe has its own peculiar resources. White Mountain Apache has best resources - timber, water and cattle. Lot of potentials.

Pimas and Papago have mineral resources that could be developed. Advantages and Disadvantages.

Economic welfare of tribe is of grave importance. Pimas have a more advantageous opportunity, as the distance to town is shorter. Only one railroad comes into White Mountain Apache - Santa Fe branch line.

Marketing of product. Apache labor is all that can be depended upon. Manpower is a problem. However, the Apache hire people of area (Apache). B.I.A. is trying to turn over the development of resources to the Indians. B.I.A. wants the Indians to manage their own affairs. Apache council is trying to develop resources, welfare of labor and jobs for its people.

Few Apache people have cattle. Majority of Apache people have to work for a living. A few are skilled, majority of them are not skilled. Education is poor. People with cattle charge at local Trading Post for eleven months of the year. In October, when cattle sale is held, they pay their bills and continue charging for another eleven months.

Eight districts. Restriction on the number of head of cattle. Cattle Growers Association was organized for those people with cattle, and any one with a horse. There is not enough room in the eight districts for everyone to have cattle.

3,000 acres of irrigated farms. Only enough food is raised for their families. The Apache people are not farmers, anyway. They are roamers. B.I.A. tried to teach them to farm. Tried to establish a market for produce on the reservation. However, the season is too short.

Many Apache work for the B.I.A.,Tribe, and forest.

The idea that the government gives money to Indians, came from the Oklahoma tribes with oil. Per capita payments - government sends a check to those people, it is money held in trust by U.S. Government.

White Mountain Apache tribe puts money in U. S. Treasury, and each year a budget is made out by tribe. 1938 - Lester Oliver, the youngest member of council, when council was under B.I.A.

John Collier - Commissioner of Indian Affairs. Wheeler-Howard Act gave the Indians a chance to re-organize. It is now called Indian Re-organizational Act. Oliver started training program as soon as the problems arose, of how to take care of his people. What could and would have to be done to create employment for the Apache people?

Lester Oliver had a tremendous job of selling the idea of recreation to the Apache people. He called on "Chief Baha" whom the people respected. With the words of the needs coming from Chief Baha, the Apache people believed there must be something to it. That is how it got its start.

Recreation put in its own Motels, Lake, Game Wardens, Service Station, and Cafe. All around Lake Hawley, they lease acre lots for $125.00 a year. About a million dollars of tribal money is invested now. This recreation set up is just now making money. In five years, they expect to be making about $500,000.00 a year.

The new sawmill was built by the tribe. Training program to train twenty Apaches to operate sawmill. Twenty Apaches have already been trained to operate a bulldozer.

Lake sites leased for twenty-five years with option to renew lease. Tribe has money set aside for welfare of Apaches. Many Apaches cannot qualify for State Welfare. Tribal income is now about six or seven thousand dollars a year from timber, fishing, etc. This includes four or five different things. Snowflake raises a lot of cucumbers. Arnolds Pickling Company could not buy the cucumbers, because they are heavily stocked. Ply-wood company in Phoenix, wanted control of all of the Apache timber and labor in order to get their contract. The tribe voted against it.

Teachers' job is just as important as Indian. Teachers have to train children to take their place on the outside of the reservation.

Four girls work summers with the White Mountain Apache. Two from Arizona State College, Flagstaff, Arizona. Two from Arizona State University, Tempe, Arizona. Scholarships are now being given to Indians by State and other organizations. Southwest Lumber gives Apaches a $1,000.00 scholarship.

B.I.A. standards in the past were not up to the standards of the State. Now B.I.A. schools are adequate and more and more Indians are in college. Lake Hawley has natural spring and draw-put dam in 235,000 acres, 7 miles of shore land.

Tried to talk with Water Users. They said the Apache could not have all of the water. Tribal Committee went to Washington and was given water on reservation.

Multiple use of water. Timber is all contracted to outsiders. Tribe hired an expert to see how much timber they owned and to see if they had enough timber to produce 25,000,000 board feet a year. Reproduce often (sustained yeild) Cost was going to be $1,000,000.00. Where was the money coming from? Oliver asked, he went everyplace and could not get it. A trip to San Francisco brought nothing. They needed security. Tribe offered to lease, as they cannot mortgage, government land.

Oliver finally got a streak of luck with the help of the Apache people. It was near election day and he mentioned he was going to vote a Democratic ticket. His people voted the same. Apache people always follow the "Tribal Leader". They organized a group of Apaches to register, when Kennedy went into office, the White Mountain Apaches were invited. A delegation was sent. An agenda was worked out. After getting to Washington and holding conferences, they decided to ask for a loan of $1,000,000.00. Oliver was turned down by Mr. Hubert, but told him to go see Mr. Hayden and Mr. Udall, Mr. Goldwater, etc. He went to see Mr. Hayden, and told him how much money they wanted. It was then suggested to ask for more. He then asked for four million, which was granted. This money is allotted as it is needed.

Last year, they had a 32 Tribal delegation visit White Mountain Apache resources. All began to help develop jobs for Apache people. One of eight districts have two members.

Each clan has its own "Chief", also had sub-chiefs years ago. There was no written language. Rules were by word of mouth. All followed except the Medicine Man. Chief, as a whole, had all the say. They now have eleven council members, executive group set up - just like congress.

Start at home with the people. Built five community buildings, organized each group and let them handle their own problems. When they get stuck, they come to Bureau and Tribal Council. If things can't be solved on the reservation, then go to Area Office; if no help there, then Washington.

Colorado Fuel and Iron Co. Two years ago they wanted to make a deal. There was plenty of red tape to cut. Had to advertise for 30 days. At the end of 30 days, there were no offers, were then forced to go back to Colorado Fuel and Iron Co. Apache people no longer have to consult Area Office. They can now go directly to Washington. Oliver was sent to Puerto Rico for training.

INDIAN ADULT EDUCATION

July 17, 1962

Nelson Jose, Governor
Pima-Maricopa Tribal Council
Sacaton, Arizona

Dr. Roessel introduced Governor Nelson Jose of the Pima-Maricopa Council, former president of Arizona Inter-tribal Council, and vice president of National Council of American Indians. Governor Jose has had thirty years in the Bureau of Indian Affairs. Has traveled all over and worked with all tribes. He was made Chief Judge and is now Appellate Judge for the Apaches.

"Dr. Roessel reminds me of a Scout meeting I attended in South Phoenix. I was introduced by Mr. Shay. He mentioned everything, told of things long ago, spent too much time. I thought he was talking about someone else. He called my name. I didn't deserve all the glamour, I didn't deserve it; they gave me too much. What I'm trying to do is to live up to it. I'm going to show my people I'm going to do it. I will - I still wear the same size of hat and my buttons are still on my shirt on my chest." "I regard some of my friends in the Indian Service very highly, they regard me highly, I try to live up to these things, day to day."

I've been up since 0445, was invited out for breakfast with the Peace Corps in Phoenix at 0700. I had to clean my room and feed my dog and be there at 0700. I had one half of a cantaloupe, cooked oatmeal, two hard boiled eggs, two hot biscuits, plenty of butter and coffee, and the best part of it was the government paid for it. Then we went out to see the job;the Peace Corps were digging up tree stumps, leveling land with heavy equipment, ditches being dug, brush being burned, getting ready to move in seven trailer houses. They said it is for you, we will pay you $7,800 for the use of the area for 83 days. It will be in the bank for you today. You will have to pay for the upkeep and repairs.

I'm sure the Maricopa Indians will appreciate it.

Subject: Education of Indian Adults.

There has been more business with the Tribal office on the outside of the reservation today than ever before. The non-Indian realizes now, more than ever, our conditions. There are fifty-four Peace Corps trainees on the Maricopa-Pima Reservation. They come to us first, then to Puerto Rico, then to South America. Not only is the Peace Corps helping out, but there is learning. I feel it is a good idea, go and visit them and see what is going on. They will give you a good feed.

Education is reciprocal, they give us what we need to learn, and we give them what they need to learn.

Talking about oatmeal. I remember years ago on the radio, a woman wrote in that her husband likes oatmeal, and she served him a bowl full every morning for breakfast. But he would not use a spoon. He stirred the oatmeal with his finger. She asked what she could do about it. The answer was "he was feeling his oats."

Over-all Economic Development Program in the Gila Area.

The government picked out certain areas to help out: Papago, San Carlos, Gila River Reservations. The Pimas were selected. We had to write up specifications, they approved it and paid us $250,000. We have not used it yet. Had to map out plans for use of this money; we are drawing interest on it.

Adult Education we need, we have been asking for it. I'm going to write Mr. Pratt to start this fall, 1962. Pimas were said not to need it. The Pima Indians have been educated in this area, all speak English, little children speak good English. The reason for that, the parents speak English at home. They go to school speaking English.

Besides education, I think we all know Health, Education and Welfare is an important part in government, and is used on the reservation. Some of my people are complaining that a lien is put on their lands for drawing state welfare, but that is not so in Arizona.

Health:

1. In Adult education I would want to know something about health. I would want a doctor to come in and tell me something about health.

    A. Diet is important, it should be improved, diseases come about on account of diet.

    B. Nutritionist or dietition should come out and tell us about diets. This morning, a big truck came out to Sacaton with cornmeal and surplus powdered milk. We need someone to teach how to use it. It is different from beans, tortillas and coffee; we need a variety in diet. The people who need the food are given a card. They have to take care of their own card. If he loses it, one cannot get the food for one's family.

2. Housing should be improved. There has been some improvement since I was a boy. I had to sleep on a pallet for a bed, and meals on floor on a cover. We need better housing and domestic water. That is being done now. They started yesterday, at the Co-op, running a line toward the west end of Maricopa. They ran into bedrock and have to start over. Will run line from St. Johns to Co-op, will have running water, bathrooms, etc.

3. Sanitation is immensely needed. How we do need it!

4. Baby care is a most important thing. They are born on the reservation, they grow up, they go to school and we send them to college, then we have done our duty.

5. In order to do all the above things mentioned, we must learn to budget. Budget groceries, utilities, incidentals, etc.

6. Learn to save money. The only way you can save money is to put it in a bank. Very few Indians have money in the bank.

7. Budgeting for furniture and other essentials is very important. Some professors say the most important things are food, shelter, clothing. These things are important and I've heard them so many times, I see them in my sleep.

   Pima Indians are agricultural people. My teacher years ago, Miss Rosenberger, an artist, asked a question in economics, "What are the most important things in living?" An Apache boy answered, meat, blanket and dog. I couldn't figure dog out - it was companionship.

8. Pima Indians are agricultural people, farm equipment very important and expensive. Today he does not have capital. He cannot go to bank and borrow money like the non-Indian. He has to struggle for credit. Credit records for the Indians are important. I have to struggle for credit. I went to Hannys to buy a new suit and sport jacket. I asked to charge it. The clerk said, "I'll have to see about it," took me upstairs to a cubbyhole and the man there asked me questions. He asked for three references. I named the Chevrolet Company I bought my car from, the bank in Chandler, and one other place I kept my debts paid.

   The non-Indian goes to the seed company in Chandler and buys his seed on credit, he returns to the reservation, plows, discs and irrigates. The Indian goes to irrigate. He goes to the ditch rider and he is told he will get water when his turn comes, but it isn't turned on, barley comes up in January and February. When the combines come it costs $5.00 per acre, and it costs for hauling the barley. Indian can't make money and pay his farm debts that way.

   I leased 200 acres in Casa Blanca, went to the main office and got water. I made money, that is education. Someone needs to go in and tell the Indian when to plant and when to irrigate it. First joint of barley irrigate, when bloom is off, irrigate, when broken and milk runs out, irrigate, and when it makes a dough when rubbed together, irrigate.

   The Bureau of Indian Affairs hired one to go out and teach agriculture. I learned farming as a boy. I was raised on a farm. I went in for practical points, not technical points that takes in soil analysis, calcium and iron, etc.

   Some one needs to come in and teach us how to farm, to get capital, etc., to make a living.

9. I would like to know about the United States Constitution, its meaning and what it gives to the Indian and non-Indian from the White House in Washington to state government down to the tribe.

10. I would like to see the Pima Constitution and by-laws taught our children in the schools. Law and order code should be taught. Not only the Pima, but all the tribes in the United States should all know their law and order code. Many of our people get into trouble and when it is read to them they say "Is that in there, I didn't know about it."

Many problems need adjustment. Major problem, low economic standard.

I. Gila River Reservation need, economic elevation.

- A. Employment, training and retraining.
- B. High percent unskilled workers. (75% of people in area are not trained)

II. Resources to be developed, improvements and adjustments must take place.

- A. Training in vocational skills.
- B. Labor force be trained in association of farming we hope to have by 1969.
- C. Mining will raise the economy 143.2%.
- D. Encourage investment, low interest in investing in economic enterprises.
- E. Encourage outside enterprises to come in.
- F. Mineral surveys are needed, we do have minerals. No survey has been made to date. Presence of important minerals has been found.
- G. Inventory urgently needed. It will give rise to employment opportunities to area.
- H. Diamond cutting factory in Chandler is hiring some Pima men. They are learning to cut and shape diamonds. They are being paid while learning. There are problems in it. Some of the Indians were fired after the first week, drinking is the main factor - Indian can't take prosperity.
- I. Providing industrial and recreational needs is another adjustment needed.
- J. Water survey - underground - by Dr. Fields, important resource for industrial resource. It will make a long range economic program. Control of large economic water supply will benefit everyone.
- K. Diversified farming will lessen one crop farming, it won't take out all the minerals. Sudan grass takes out a lot of plant food more than anything else. They leased our lands in the 1930's to big cattle men, and they planted sudan grass for the cattle. They made money, but they ruined the land.
- L. Housing - replacement and improvement is needed. Planning and making adequate homes with running water, screens in doors, sanitary privies and replacement of sub-standard homes by low financing homes are needed.
- M. Tourist financing of recreational areas.

III. General plans and programs. The Pima-Maricopa Reservation has the lowest level of economies in the nation.

1. Potential for the Pima. Primary goal is to relieve unemployment on the reservation. Better highways into industrial and commercial areas will make the Gila Reservation more advantageous as commercial and recreational sites.

2. Specific proposals.
    - a. Dude ranches
    - b. Tourist attractions
    - c. Commercial and recreational areas
    - d. Development of mineral and human resources

If we want to implement these programs, then we have to say, Uncle Sam, how about this, Pinal County, Universities, Ethnic research, etc.

If the Indians want something done they themselves must find out if it is feasible to do thus and so. Approach the Bureau of Indian Affairs and other organizations. Be sure to have plans well organized. Pima will ask for advice, but will not beg for money. We aren't begging, we are asking for technical assistance.

ADDRESS BY PAUL JONES, CHAIRMAN OF THE NAVAJO TRIBAL COUNCIL AT THE WORKSHOP ON INDIAN EDUCATION, ARIZONA STATE UNIVERSITY, TEMPE, ARIZ., 19 JULY 1962

LADIES AND GENTLEMEN:

I was pleased to accept your kind invitation to again address this Workshop on Indian Education. I do not qualify as an educator as most of you do, but as Chairman of the Navajo Tribal Council, I recognize that all goals of our Tribe are secondary to education.

I share your feeling that our efforts in realizing adequate education for all Navajo children is something that needs to be understood.

Education ranks high among the needs of the Navajo people. I am solidly behind the efforts of my people and the Tribal Council to provide higher education for our young people. In taking the initiative in helping ourselves in the upper level of education, we are planning a sure foundation for the future and may be providing an example of what may be done in other fields by action of the Tribe itself.

The eventual goal of the Navajo people, largest of all American Indian tribes, is self-reliance...the chances to compete on equal terms in the white man's world...a chance for equality for 90,000 people in a nation of 170,000,000.

There are many major problems confronting the fast-growing Tribe, but experience has proved that the most satisfactory, lasting way to solve these problems is by the Navajo people themselves with the aid and counsel of the United States Government through the Bureau of Indian Affairs.

Only recently have we had the privilege of thinking for ourselves. The responsibility is now ours, and we are assuming it. Our hopes for continued progress in this direction rests in education---education for all our people and higher education for those who are going to be able to assume future positions of leadership in our Tribe.

The importance of education in the Navajo hopes for the future cannot be over emphasized.

More and more Navajos are finding individual independence through education. Through study and training they are qualifying themselves to go into the non-Indian world and compete on an equal basis and maintain the same living standards. Every Navajo who helps himself gain this personal goal helps the Navajo Tribe at the same time.

The future for the Navajo people rests squarely on the problem of education ...an all-inclusive program that will bring elementary education to all Navajo children and the opportunity for all students who sincerely desire and deserve the chance for higher education.

With greater responsibility for education placed in the hands of the Navajos recently, some heart-warming progress has been made. School enrollment for 1958-59 was approximately 30,000. The 1950 enrollment was 12,751.

Tremendous progress has also been made in encouraging outstanding students to continue their college careers. In 1935, less than 10 Navajos were in college yearly. In 1962, there were more than 300 in institutions of higher learning.

Tribal leaders know that the future of the Navajo people depends upon developing educated leaders...leaders who will help in developing industries and natural resources on the reservation and provide the knowledge and leadership to continue the quest for self-reliance.

To develop these leaders and provide the opportunity for all worthy Navajo boys and girls to secure an education, the Tribal Council established the Navajo Scholarship Fund of $10,000,000.

While education has always been considered as a basic need in the development and progress of any people, it is of paramount importance to our Indian people, and particularly to those living in isolated, undeveloped areas. During recent years, a herculean effort has been made to get all Indian children of school age into school. This program must be continued with renewed courage and expanded to meet the rapidly increasing Indian population. The problem becomes increasingly more apparent as reservation roads are improved, and more people leave the reservation for seasonal and permanent employment. The establishment of industries on and near the reservations makes the need more imperative. All of these fast-developing conditions bring the Indian people into closer contact with a highly competitive society and brings into focus even more clearly the absolute need for an adequate educational program. It appears that any discussion of Navajo education could well devote some time to the language problem with which I am much concerned.

The day is past when Navajos should be satisfied to merely learn to read, write, and speak English. If the young people coming on are to assume their proper place in society, they should use English in a manner to command attention and respect from all with whom they deal. They should never be embarrassed by poor or mediocre English and they should not bring disrepute on the Tribe by such English.

Language is not a biological inheritance. There is no question that Navajos can be taught good English. Many children are learning good English. Many are not.

At a recent meeting of the Tribal Scholarship Committee, this was in evidence. Many used good English. Many did not.

A Committee member questioned each one and found, almost without exception, that those who talked Navajo spoke it in preference to English, outside the classroom, in cases where other Navajos were available to talk with. Thus they failed to use their English. This was true with students from public, missions and Bureau schools.

In letters received from Navajo high school seniors and college students, many show great difficulty in using written English. Some Navajo teachers are using and passing on poor English to their students.

In Bureau schools, Navajo beginners are given a year of pre-grade one work to teach them to speak English. They start this at age six. To arrive at grade 12 with good command of English, they must learn much, much more than the white child who enters school with a knowledge of English. Thus the Navajo child needs the best possible instruction and the Tribe wants such instruction in every classroom.

If each Navajo child could enter kindergarten at age five, it is believed that this could be a better age to teach him a foreign language than age six. It would allow him to avoid retardation, compared with white children, which results from a pre-first grade year of schooling taken after the regular age for entering school at six.

It is believed that in addition to all efforts made at the schools, the Tribe, the Bureau, public schools, and missions should all be enlisted in an all-out effort to get Navajo parents, who are able, to teach English to their pre-school children, and to get everyone to encourage Navajos to use any oral and written English which they may have. Why should a Navajo who can write go to the day school to have a letter written for him? The Navajos should have every opportunity to use their God-given intelligence.

I am hopeful that out of this Workshop may come enlightened recommendations as to how to improve Navajo, teach methods in English, as well as in all the other fields.

PART II

COMMUNITY DEVELOPMENT

I

COMMUNITY DEVELOPMENT IN BYLAS

A historical survey and proposed plan for
development of an Apache community on the
San Carlos Indian Reservation

by

Steve and Helen Talbot

(Revision of a term paper written by Helen Talbot
for a course titled "Community development in
Indian education" taught by Dr. Robert Roessel at
Arizona State University, 1962 summer session)

August, 1962

COMMUNITY DEVELOPMENT IN BYLAS

HISTORICAL BACKGROUND

Historically, Apaches were nomadic peoples who travelled in groups to hunt and gather food. They carried on limited farming, remaining at the farm site at least during planting and harvesting seasons. From two to ten extended families formed a local group, based at a particular farm site. Each extended family had its headman, and each local group had its chief. These positions of leadership were based on both heredity and achievement. The economy was supplemented by raids for horses and cattle on other Indians and non-Indians.

First, the Spanish conquerors, then the Mexicans and Anglos, found the Apaches difficult to subdue. These groups engaged in frequent warfare with Apaches until 1886, when the last of Geronimo's band surrendered. The San Carlos Reservation was established in 1872. Apaches from several separate bands were brought together on this reservation where they were governed by the Agency superintendent, issued rations of food and clothing, and forbidden to leave the reservation without special permission.

THE COMMUNITY OF BYLAS TODAY

The modern community of Bylas was formed by the merging of smaller local groups, strung along the Gila River. The consolidation of the present community is still continuing. Calva, several miles to the west, has now lost most of its population to Bylas after it was by-passed several years ago by the construction of the new Highway 70. Black Point, the eastern section of Bylas which was formerly a separate local group, is now only separated from the rest of the community by a slight physical break and by a tendency of Black Point residents to keep somewhat to themselves. Considerations of school and transportation services, electricity and water lines, schools and stores have all had their influences on the consolidation process, although the community remains strung out in a long narrow strip between the river on the north-east and the highway and the Southern Pacific railroad on the southwest.

Total maximum population is estimated at 1,500 but the number of people at home is usually much less. People leave home often and for a variety of reasons -- to round up cattle, gather acorns, attend religious camp meetings, attend boarding schools, or to work away from home a few months or a few years. Population is probably lowest during the hot summer months. Most of the residents are full-blood Apaches; a few are part-Apache; and a few are non-Indian. Non-Indians in Bylas include families of two white store employees, personnel at two missions, teachers at the government school (three grades), and the family of the community worker from the American Friends Service Committee.

Nearly all of the traditional wickiups are now replaced by small frame houses. A few families have recently built houses of cement block. Near each house is a rectangular brush "cooler" used extensively for summer housekeeping. Electricity is now in common use, but cooking is still done on wood or kerosene stoves in winter and over an open fire outside in summer. Water is piped to most houses in the community from a single water system. However, Black Point residents usually have to haul their water from the school. Cars and pick-up trucks are owned by many families. Houses are grouped in clusters, or "camps", of several related households.

Tribal institutions located in Bylas are the general store (including the post office and Greyhound bus stop), the gas station, and farmlands, all of which are

Tribal Enterprises; the combined police station, jail, and recreation hall; and a group of "old people's houses" assigned to needy families regardless of age. Government buildings are the health clinic, grade school, teachers' apartments, and 4-H building. These are all grouped near the center of town. Churches are the Mormon mission staffed by two young missionaries, the Lutheran mission which includes a grade school, the Catholic church visited each Sunday by a priest from San Carlos, Assembly of God church with its ordained Apache minister, and two Miracle churches with Apache lay ministers. A "Holy Grounds" (neo-Christian religion) is located in the Black Point area but does not seem to be in use now. There are a number of outlying cemeteries. Other local institutions are the ball park and the cooperative Indian craft shop, both located near the store.

Bylas children may attend school at the Lutheran mission, at off-reservation boarding schools, at Bylas Day School (government), or at Fort Thomas public schools, located ten miles to the east of Bylas. The largest number of children attend the Fort Thomas grade, junior high, and high schools, commuting from Bylas by school bus.

Available sources of income are insufficient for the needs of the community. Individual cattle owners are organized into five cattle associations for the reservation of which only three are significant for Bylas residents. After the twice-yearly cattle sales, a cattle owner usually receives his profits in the form of credit at the tribal store. There are many cattle owners who do not work their own cattle and, in this sense, cattle income is unearned income. Some young men are employed on the cattle round-ups but they may be without steady employment for the remaining months of the year. Employment opportunities for Apaches in Bylas (steady jobs) consist of jobs at the store, service station, school, clinic, farm, and the police force -- about 25 jobs in all.

No supervisory position at Bylas is filled by an Apache except for the police captain's job. Even at the Bylas Trading Enterprise (store) the two top positions are held by white men. Monthly salaries for Apaches in the tribal stores range from $175 to $240 while white employees receive from $400 on up.

Additional ways of earning money are hauling water or people in one's private vehicle, wood cutting, and selling Indian hand crafts. Many families receive social security or welfare assistance. The latter rivals cattle income in total income for Bylas residents. Off reservation, on nearby farms, a few fairly steady jobs are filled by Apaches (at low wages, e.g., six dollars per day) and there is some seasonal agricultural work such as cotton picking and chopping. Some people go away for months at a time to work in asbestos and copper mines (employment is down now) or in the lumber operations at McNary, Eager, and Springerville.

Tribal and government offices are located thirty miles away in San Carlos.. The people of Bylas complain that they are neglected or ignored by the Agency and tribal government. Frequent trips are made to San Carlos to transact business at the welfare office, the cattle office, etc. The doctor for the Bylas clinic commutes from San Carlos five mornings a week. No doctor or nurse lives in Bylas.

Besides looking westward to San Carlos as the center of reservation life, Bylas Apaches look eastward for other satisfactions off the reservation. The eastern boundary of the reservation runs near Bylas. Children of Bylas go to school in Fort Thomas. The Gila Valley provides agricultural jobs. Safford serves as a shopping center. There are a number of places off reservation where Apaches may buy and drink liquor. (It is lawful for Indians to drink but tribal ordinance forbids the sale of liquor on the reservation.) Graham County Electric Cooperative provides electricity to the community and the county sends its road graders out for road maintenance.

The people of the community are divided in their loyalties to family, place of origin, and religion. Old kin groupings are still functional to some extent in tribal and cattle association elections for councilmen and officers. The most obvious religious schism is between the Lutherans and the members of the Miracle churches. The Miracle church members oppose all drinking, gambling, dancing, movies, sports and rodeos; they strongly reject the old Apache religious beliefs. Lutherans indulge in these activities rather freely, and especially enjoy Apache ceremonies such as the curing "sings." Members of the Assembly of God maintain an intermediate position. These are the three most important organized religious groups in Bylas.

Practices that provide a basis for unity by cutting across these divisions are the use of the Apache language, customs related to outdoor living (cooking outside, cowboy life, gathering wild plants), and the retention of "beliefs that die hard"--minor beliefs originally associated with religion. Owls, snakes, and lightning are still feared for their supernatural powers. Apaches are also united by the realization that they are objects of social and economic discrimination.

Social interaction is an important part of Apache life. Social occasions found in Bylas include church services and other church activities, wakes, baby showers, Apache "sings" (curing ceremonies), teen-age dances, basketball and baseball games and tournaments, playing pool at the recreation hall, movies, gambling by groups of women "in the bushes" or by cowboys on round-up, and visiting at the store and in each other's homes. Off reservation, Apaches drink together at several bars and attend school and recreation functions at Ft. Thomas High School.

In the system of tribal government, Bylas is a council district, having three elected representatives to the Tribal Council. Each district is supposed to hold monthly district meetings to discuss tribal affairs. Meetings were seldom held in Bylas (during the last few years) until this spring. After a tribal election in April, all the districts were encouraged to hold regular meetings. The first meeting in Bylas was well attended. However, many people came to ask help for personal concerns, in the traditional pattern of going to leaders for personal favors. The councilmen have tried to continue holding regular meetings, but only a few people attend.

It would be helpful to understand the characteristic Apache attitudes towards leadership. First there is dependency on the Bureau of Indian Affairs, on educated or powerful Apache leaders, and on powerful whites (such as employers) not with the governmental agencies. The role of the leader includes doing things for people, but not necessarily leading group undertakings. Therefore, leaders are expected to dispense a variety of aid to individuals and families, and they are expected to go ahead on their own with projects for local improvement. But there is also resentment of control by either whites or Apaches. Associated with this is suspicion of people in official positions, whether appointed or elected. This may partially explain a certain preference for informal organization. There is a display of lack of self-confidence and of damaged self-respect; at the same time there is a spirit of independence which shows up in the management of personal affairs.

PAST EFFORTS TO IMPROVE COMMUNITY LIFE

Bureau of Indian Affairs:

The BIA, while providing services for individuals and technical help to the tribal government, has made little effort to help Bylas as a community. 4-H clubs for boys and girls have been meeting in Bylas for a number of years under the supervision of BIA staff with some local volunteer assistance. Sewing and cooking classes held a few years ago for Bylas women have had a lasting influence. Some former participants in these classes are currently, on their own initiative, conducting summer classes for high school girls.

The present principal of the BIA school came to Bylas intending to develop the community. One of his expressed goals was to get the people away from the pool tables at the recreation hall. He started a library and game room at the school and organized a parent's club, now inactive. He welcomed community participation but was unable to relinquish control to Apaches. He still attempts to lead the community in attacking its problems but the people do not respond to his aggressive leadership.

Public Health Service:

In addition to conducting the daily clinic and monthly well-baby clinic, PHS employs a field nurse who visits in the homes and a reservation sanitation aid who assists families with construction of privies. A semi-annual clean-up campaign is conducted but with no organized community involvement; it is up to each family to clean its own yard. The Sanitation Aid (Apache) has assisted some of the sections of the community with pump repair for domestic water.

The only action program attempted by the Public Health Service was the organization of a group of women (by the Health Educator) who worked together to lose weight. This group no longer meets. They became disheartened when their successful garden project was destroyed by a group of boys. Later, the Health Educator moved away.

Tribal Government:

In 1954 the position of manager of Bylas Recreation Center was created by the Tribal Enterprises. Soon after his appointment the manager, who was also a leader in the community, gave a glowing account of Bylas community activity in the San Carlos Newsletter (April, 1954.) He reported that the community well was dug and one and a half miles of water pipe laid. Seven showers were available for use behind the community hall. There were plans to develop a park, facilities for washing clothes, and a trash removal service. Today, the community well is in use but the showers are used by the prisoners only. There is no sign of a park, laundromat, trash collector, or manager of the Bylas Recreation Center. (The recreation hall is run pretty much on a day-to-day basis by the police with prison labor.)

Bylas Community:

In 1952 all Bylas residents were invited to join Bylas Community Club, organized to sponsor adult education and community activities. Several large meetings were held, with speakers on various subjects. Then meetings were discontinued, but later the club was reorganized, at least twice. The last meeting held presented a musical program from Fort Thomas High School in March 1958 with over 300 people in attendance. The leaders of this club were local Apaches who were active in tribal politics. The club apparently served an important function in bringing people together for lectures and programs. There is no record of club involvement in any community action project.

Another area in which leadership has been provided by local Apaches is recreational activity. Police and prisoners have supervised the community recreation hall with its pool tables, juke box, and sale of soda pop. In spite of organizational difficulties experienced by successive local recreation committees, a sports program has been developed and gradually strengthened. Basketball and baseball games and tournaments are held each year with more cooperation between teams in the last year and a half than heretofore. Most of the organization of these events is done by the team members and their sponsors (older men who have been active in sports in past years.) In the spring of 1962 the recreation committee was revitalized, and its members cooperated with the community police force (there are members of the police force on the committee) to increase the facilities at the recreation hall. Basketball, volleyball, softball, ping pong, dominoes, and checkers are now available for those who desire them. Frequent teen-age dances, with Apache rock-n-roll bands, have been held at the hall since last winter. The prisoners who used to sleep in one room of the hall have been moved by the police captain to another building in order to make more room for dances and movies. The police, with building materials supplied by the recreation committee, have built a new office for police use so that the old office can be used to sell soda pop and to dispense the recreation equipment.

American Friends Service Committee:

The AFSC is a private organization engaged in community work on the San Carlos Reservation. It first came to Bylas in 1951 at the invitation of community leaders in order to construct a community swimming pool. A work camp group of young people was brought to work on the pool during the summer. The Tribal Council provided money for materials. A number of people were involved in the planning and execution of the project. The work was directed by a particular Apache leader not technically qualified to construct a large swimming pool. The finished pool was never used as it immediately cracked after completion. An empty and unused bath-house stands beside the pool.

In 1957 the American Friends Service Committee sent a resident community worker and his family to the reservation at the request of the Tribal Council. He had intended to live in San Carlos but the Council provided a house in Bylas. He stated his purpose as follows: "It is our objective to work in such a way as to stimulate and encourage people on this reservation in their desires to work out their problems, and to offer assistance as desired." He made himself available to all groups and individuals on the reservation. This resulted in many requests for individual services which were needed and appreciated but were not related to any program of overall community development. He installed electric wiring in many houses and trained a local man to do such work. He encouraged correspondence courses and helped several of the individuals with tutoring. He helped a small group of families at Black Point to pipe water to their houses from a nearby well. He showed an interest in sports and assisted one of the basketball teams to organize an annual tournament.

The AFSC worker tackled the problem of unemployment by attempting to attract light industry to Bylas, with the support and cooperation of the BIA. There were extensive negotiations with one company that seemed ready to set up a toy assembly plant in Bylas. But finally, the company decided against coming to the reservation.

He worked with the sub-committees of the Tribal Council. He helped the Education Committee to organize a boys' summer work camp designed to meet the needs of boys from all the reservation communities -- the need to earn money for school supplies and clothes and the need for constructive activities during summer vacation. Bylas residents take an interest in the camp because it has demonstrated its value; a number of them have participated in the camp as campers or as staff.

The present A.F.S.C. worker replaced the original worker two years ago. He has continued to work with the tribal committees and with the Bylas recreation committee. Upon request of the tribal chairman, the community worker helped to organize a Bylas Boy Scout Troop. The troop was active for one year. The worker decided to withdraw from his active leadership role in the troop when he was not able to get BIA and the national Scouting organization's cooperation and understanding to meet the problems involved in creating active Apache Scout leadership and in adapting the Scout program to local community youth needs and peculiarities. The youth in the troop showed the greatest interest in their own basketball team, which is not considered (officially) a proper organizational activity by the Boy Scouts of America.

The worker is helping the community to organize for attacking local water problems. These problems include the need for extension of the water system to Black Point, lowered pressure and frequent break-down of the present Bylas water system each summer, high salt content, and discoloration of teeth. The worker has helped the people to organize meetings, to repair a pump, and to formulate a petition to the Public Health Service for a full-scale community water project under their sanitation facilities program. (This action was successful.)

The worker has increased A.F.S.C. participation in local recreation development, attempting to focus such activity in a coordinated manner around the community recreation hall as an incipient community center. That these efforts, although disappointing at times, have been partially successful is evidenced by the recreation development at the hall which was discussed above under "Bylas Community."

In May of last year a group of Bylas women opened a co-operative shop to sell Indian handcrafts made by themselves and other local women. The wife of the A.F.S.C. worker helped them to organize and to learn elementary business procedures.. Their determination has been sufficient and lasting enough to keep the project in continuous operation by volunteer labor (sales ladies actually receive a dollar per day expense allowance for their time.) This same group has sponsored two summer work projects for girls in the community in order to give them the same opportunities provided for boys at the boys' camp. The girls work each morning and attend classes in the afternoon. The classes in sewing, cooking, and beadwork are all conducted by Apache women. (These are the classes referred to on page 4 and 5 under "Bureau of Indian Affairs".)

Conclusion:

From this brief and incomplete survey we find no evidence of any coordinated attack on all the community's problems, no effort to develop the whole community as a unit. In many of the efforts described, the people had no part in the planning. There has been a pattern of paternalistic leadership by government staff and Apache leaders. The successes of the recreation programs and the crafts project are apparently due to the great interest (felt need), participation, and control by groups of individuals who expect to benefit from their own efforts. The community interest in improving the community water supply has met with response from the Public Health Service.

The tribal boys' camp is an example of a project that is probably too difficult for a local community. It was carried out by representatives of the whole reservation -- the larger community to which all San Carlos Apaches belong -- in cooperation with government agencies. A more detailed report could illustrate the difficulties encountered in coordinating the efforts of the various organizations and in attemting to keep the control in the hands of the Apaches.

COMMUNITY DEVELOPMENT PLAN FOR BYLAS

Objectives:

The over-all general aim of this projected program is to develop the community's ability to solve community problems through co-operative effort, involving the whole population, to the greatest possible extent, in all phases of the process -- identification of needs, planning, and action projects.

Secondary objectives, all related to the main objective, are --

1. The building of community solidarity and pride. Community integration.
2. Diminishing suspicion and increasing friendly interaction among all the residents of Bylas.
3. Development of democratic leadership and democratic group processes.
4. Demonstration to the Bureau of Indian Affairs, the Public Health Service, and to the tribal government of the value of local initiative and participation in programs for improving reservation life.
5. Through co-operative community effort, satisfactory solution of some of the community's problems during the limited time that the services of a community worker are available. When the people have proved to themselves their ability to satisfy mutual needs by joint action, it is expected they will continue to work together on future problems, in the absence of the community worker.
6. Eventual solution of the existing community problems.

Some of the problem situations actually facing the people of Bylas at the present time are heavy drinking, sometimes accompanied by fighting, traffic accidents on the highway, unsatisfactory water supply, crowded living conditions, sickness and a high mortality rate for infants, religious animosities and community factions, unemployment and low incomes, need for better understanding between Apaches and the Fort Thomas school community (the school staff and the parents of the white pupils), the loss of Bylas Day School next May and the question of how to utilize the vacated school buildings, and the social and economic discrimination experienced by Apaches both on and off the reservation.

The Community Development Worker:

The worker who is to assist the community with the community development program must first know the people well and have their confidence and respect. He should be familiar with community problems. (A good source of background information would be a preliminary socio-economic survey.) He should have a good working relationship with the Tribal Council and have their official sanction and cooperation for the community program which is to be developed. He should establish contacts with most of the staff of the Bureau of Indian Affairs and the Public Health Service on the reservation. The worker, ideally, is a specialist in community organization and adult education methods and skills but a generalist insofar as the subject-matter specialties (health and sanitation, range management, education, law and order, etc.) are concerned. As an employee of either the Tribe, a private organization such as the A.F.S.C., or a governmental agency, he would still have to have an officially sanctioned position as the "community worker" with the above organizations in order to be able to facilitate coordination and cooperation for satisfactory service to the community and its plan. Possibly, a panel from the Tribe, governmental agencies, and private organizations on the reservation could serve the worker with expert advice and assistance. (an alternate choice to the individual professional worker approach is that of the inter-professional team.)

The role of the community development professional is that of guide and enabler to the community. He should help the community to establish its goals and to move in the direction it chooses. He can stimulate thought and discussion of needs and how to solve them. He can give moral support and express faith in their ability, encouraging them to try working together for mutual benefit.

How To Proceed:

First, the community worker will hold informal discussions with key people and leaders in the community, representing the many groupings of kin, ceremonial and church groups, cattle associations, and council representatives. He will suggest the possibilities of a community development program, using specific examples of successful community development on other reservations and by encouraging each person to think in terms of local problems. He will then invite these people to join in sponsoring a community meeting which could feature a presentation by someone who has engaged in successful community development, preferably an Indian.

If several speakers can be obtained, all the better. If any movies or slides are available, they should be shown. Someone from the Fort Apache Reservation could be invited to tell about the work of the community clubs on that reservation, or someone from the Navajo Reservation could tell about community development there. This is important because many Bylas residents are related to people from Whiteriver and are interested in activities there. Apaches also recognize certain cultural and linguistic affinities to Navajos. The meeting will be publicized by the police over loudspeakers from the police car, by posters, and by word of mouth. Refreshments may be an inducement for attendance. The worker will visit as many camps as possible and encourage the leading male to come and bring his relatives.

It is hoped that the meeting will stimulate a great deal of discussion, while the people are assembled and after they go home, of the most important community problems and ways to tackle them. This period of talking over and thinking over should produce a willingness to try to solve some problem through joint action. During this time the community worker may stimulate discussion and contemplation by judicious questions. The next step is to call a second meeting where the people can choose a problem or need that interests them enough to become the object of joint community effort. This may take more than one meeting. It may be that they will decide to continue working on the water problems on a larger scale then before, or they may feel there is nothing to be done in that area at this particular time. Actually, the need for a new gym is mentioned quite frequently already, and would probably be one of the first needs to be mentioned in a group discussion.

The next step is to continue meeting to develop plans. The community worker encourages the people, but he does not urge them to develop a formal organization, realizing that power politics might enter and actually interfere with democratic participation. He lets the Apaches take the initiative, encouraging all to participate, and discouraging aggressive individuals from dominating. He should suggest that discussions be in Apache, thus effectively eliminating the danger of any white person dominating. He can make suggestions for sources of technical or financial aid and remind the planners of factors that need to be considered in planning a particular project. He should encourage them to choose as a first project something not too difficult to achieve, of interest and benefit to all sections of the community.

He should see that the governmental agencies (BIA and PHS) are kept informed of local progress and of his own role, and should encourage government staff to respond favorably to the display of Apache initiative and bonafide requests for assistance.

Suggested Community Development Projects:

All the items on the following list are designed to meet existing needs of the community, but not necessarily to solve all problems. (Many of these suggestions have been made by Bylas Apaches.)

A. Education:
   1. In co-operation with the BIA, develop a program of adult education to include instruction in English spelling and grammar, letter-writing, filling

in forms (including tax forms), retail selling and bookkeeping (especially for members of the local arts and crafts shop), Apache history, auto mechanics, leadership of youth groups such as Boy Scouts, home economics, and other subjects in which interest is expressed.

2. Develop a kindergarten program for five year olds to teach them English and to prepare them in general for entering first grade at the same age as white children.
3. Develop a co-operative nursery school for younger children to give some relief to mothers of large families, to give the children a chance to play together with access to better facilities than are available at home, and to provide informal instruction in child care for the mothers who share in supervising the children.
4. Work for better education of Apaches in Fort Thomas schools through electing Apaches to the school board and encouraging the schools to hold open houses, parent-teacher conferences, and to start a PTA. The Education Committee of the Tribal Council can help with this.
5. Prepare psychologically for the closing of Bylas Day School in May, 1963. Decide with tribal government on how to use the school buildings which the BIA plans to turn over to the Tribe.
6. Develop a good library located where the people want it, not necessarily at the school. Collect books for it on subjects of interest to Apaches.
7. Provide a place with good lighting and desk space at or near the library for students to do homework, especially on winter evenings.

B. Recreation:

1. Construct a new gymnasium. This will give an impetus to the sports program and eliminate the necessity of holding the Bylas basketball tournaments in the Fort Thomas school gym (located off the reservation) with its attendant problem of drunkenness. This is a project around which all the community can participate; the churches can use the structure for their winter revivals; the Council representatives and the community can hold meetings in it.
2. Continue the present sports program, adding more teams, especially for women, girls, and boys.
3. Construct a swimming pool. Explore the feasibility of simply deepening and damming an area of the Gila River, or of improving on the near-by springs.
4. Organize youth groups suited to the interests of Apache children.
5. Develop a park. This could be placed at the community ball ground as water is available there.
6. Organize an annual community rodeo, with a barbecue -- possibly at the end of fall round-up with the participation of the cattle associations. Proceeds could go towards a needed community expense or to help finance a community project, such as the new gym construction.

C. Home Improvement:

1. Revive sewing and cooking classes. Have special demonstrations of how to use surplus commodities in cooking.
2. Organize volunteer labor (or make use of the girls in the summer work project) to help paint and fix up houses.
3. With the aid of the Public Health Service, improve the water system for the whole town. This will make inside plumbing and bathroom fixtures available.
4. Use part of the tribal farmlands in Bylas for gardens, worked individually or by groups. This would provide fresh food for families and tend to cut down the store bill.
5. Conduct home improvement contests, with judges taking into account expenditure of labor, use of ingenuity, neatness, and cleanliness. Small cash awards would help to provide incentive.

D. Economics:

1. Encourage the Tribal Council to raise the pay of tribal employees. Also institute a definite training program for Apache employees to replace present white workers.
2. Attract or develop light industry with the aid of tribal government and the BIA. Because Apaches have a craft tradition and are therefor good in hand-eye coordination, such industry as electronic parts assembly, power sewing machine operation, etc. are feasible.
3. Build a motel and a cafe as part of Tribal Enterprises for Bylas. This would create more jobs.
4. Construct a model Indian village and charge admission. Include demonstrations of traditional activities and ceremonials.
5. Publicize and develop the craft shop until it is possible to hire full time staff. Help craft workers to improve quality of their work and to diversify.

E. Religion:

Organize a council of churches to promote cooperation and understanding among the various religious groups. It could sponsor joint services at Easter or Christmas, and work on any other projects of mutual interest such as alcoholism.

F. Government:

1. Hold regular monthly district meetings. Use these as occasions for the people to advise their representatives to the Tribal Council and for the representatives to inform the people of events (tribal) outside the community.
2. Help to develop local community government through a representative community council or a "town meeting."

EVALUATION OF THE COMMUNITY DEVELOPMENT PLAN

The economic projects of the plan may be the most difficult to carry out. Assistance from outside the community is essential in this area. It may not be possible to induce a private company to locate an assembly plant or small factory in Bylas. The Tribe may prefer to operate its own industry as a Tribal Enterprise.

The plan presupposes endorsement by the Tribal Council and active assistance from the Bureau of Indian Affairs and the Public Health Service. Lacking such support the people of the community can still carry out some of the projects on their own initiative -- especially those projects which do not require large sums of money or a great deal of technical aid or equipment.

It may be hard for governmental technicians to give specific help desired by the community without inadvertently dominating the situation. To give assistance or subsidy without control is difficult. This is to be differentiated from the necessity of operating within limitations of policy and budget. The latter is an objective condition; the former is subjective. Can real cooperation exist between the tribal community and the government -- that is, between unequal powers?

If the community development worker comes from the Tribe or a private agency, he may have difficulty in appealing to governmental agencies for cooperation. That is why (in the plan outlined above) we have indicated the necessity of giving the community development worker some kind of official status in all the organizations concerned -- in the community, the tribe, and the governmental agencies.

Another major difficulty in the operation of the plan comes from the nature of the community itself. The worker will have to deal with conflicts within the community as they arise. Bylas is a complex but loosely integrated community. By this we mean that there are many groups and organizations in the community to which individuals give their loyalties, but there is no over-all, unified, decision-making group to which the worker can relate. For example, little cooperation in the projected recreation goals of the plan can be expected from the churches in the community which oppose athletic events. Similarly, not all community members will be interested in creating a council of churches. Leadership conflicts and petty jealousies can be expected. Also, some of the possible projects mentioned above in the plan have been tried before with the result of either failure or only partial success. It may be difficult to get community enthusiasm for these projects if there is a general expectation of failure. Therefore it is very important for the first few undertakings to meet with success. Otherwise, the little enthusiasm that does exist for community improvement may dissipate entirely.

In spite of the problems mentioned above we feel that the plan is feasible, in its general outline, for the community of Bylas.

COMMUNITY DEVELOPMENT POTENTIAL AT CIBECUE, ARIZONA

by

Benjamin Bennett, Jr.

July 1962

COMMUNITY DEVELOPMENT POTENTIAL
AT CIBECUE, ARIZONA

This paper, a consideration of community development at the White Mountain Apache settlement of Cibecue, purports to be nothing more than the briefest compilation of readily available data. The paucity of information obtainable and brief time in which it had to be gathered both contributed to the necessarily superficial treatment accorded the subject at this time.

I. SETTING

Location. Cibecue is located in the western portion of the Fort Apache Indian Reservation, being the principal community west of US #60. The reservation itself is:

> . . . approximately 75 miles long from east to west and about 45 miles wide from north to south in the extremes and contains 1,656,698 acres or 2,601 square miles.[1]

Situated some fourteen miles from the main highway, US #60, in a valley at about 5,000 feet elevation, Cibecue's climate is mild in the summer and only occasionally blustery in the winter, although the 7,000 foot level the road reaches before coming to the highway and the precipitous, serpentine winding encountered during that fourteen mile stretch makes free travel during the winter months often less than a pleasure.

Battle of Cibecue. The most notable, or notorious, item in its history occurred when Apache Scouts and military personnel from Fort Apache were sent to Cibecue to arrest a medicine man whose teachings had become, at least to the thinking of the non-Indian personnel on the reservation, treasonous. The emotional ferver engendered in the community and nervousness of the intervening forces were largely responsible for precipitating a rising in which some of the Apache Scouts deserted their erstwhile mentors and sided with the local residents. This was the first and only time this force proved disloyal to the responsibilities they had accepted from the non-Indians.

Individualistic community. As a community Cibecue has had, and retains to some extent, a rugged individualism of its own. Having been so situated physically as to have encountered non-Indian culture to a markedly less degree than most of the settlements of comparable size on the reservation, Cibecue has tended to be less "progressive" and more obdurate in its continued acceptance of living standards and community attitudes which other areas have since found outmoded.

Changes occurring. However, with the completion of the area's community building in the fall of 1960 and the dynamic leadership afforded by the resident Tribal Councilwoman for the past two years, the community is starting to shake off some of the lethargy that appeared so characteristic and things are beginning to happen. For example:

> Work is expected to get under way later this summer on grading, minor drainage structures and some cindering on the 14-mile road leading west from US 60 on the reservation.[2]

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[1] The White Mountain Apache Tribal Council (comp.). The White Mountain Apache Indians, p. 2.

[2] News item from The Phoenix Gazette, July 3, 1962, page 45

II. THE COMMUNITY ITSELF

Present day Cibecue. Comprising present day Cibecue are two trading posts; two schools, one maintained by the Federal Government and one supported by the Lutheran Church; a police court and jail; three churches; a community building and various government buildings and equipment used by land operations and other agency departments.

Knapp's trading post. The oldest trading post in the community, Knapp's was founded by the father of the present proprietor in 1924 about a year after he had taken over the then vacant store at Carrizo (the community on the main highway about 20 miles from Cibecue). After contracting for land for his building from Rivers Lavender (the document was signed on March 2, 1925) Mr. Knapp went into business. A rival store, about three miles from present day Cibecue, was operated by Babbitt brothers. It would appear that Knapp's place was more centrally located, however, and the competition was prevailed upon to sell their merchandise and accounts to Mr. Knapp about a year later.

Cooley's trading post. The second store, Apache Traders, was established by Don C. Cooley in 1935. His son, who currently operates the place, has noted that the Post Office, which is located there,

> . . . was, I believe, opened in 1936 as a 4th class office. In 1960 it was changed to a rural station operating out of the second class Post Office at Show Low.[3]

Cibecue Lutheran Mission School. A two teacher school maintained by the Lutheran Church is located in Lower Cibecue: that area located a couple of miles south of the town proper. Primarily used by those children whose parents are of the Lutheran faith most (but not all) of whom live in the Lower Cibecue area; the Mission School provides a regular academic program from the beginners through the eighth grade in addition to daily instruction in the Bible and Lutheran doctrine.

Cibecue Day School. The main educational facility, main in that it is the largest, is Cibecue Day School which provides education from the beginners through the eighth grade in four classrooms. The inclusion of employee housing, laundry, kitchen, etc. provides a complex of buildings whose function has been to offer the children of the area the highest quality education possible. Its local Principal operates under the direction of the Reservation Principal in Whiteriver.

Police court and jail. A small jail and police court headquarters manned by local members of the Tribal Police is responsible for law and order in the area. While minor infractions of the tribal code may be adjudicated in the community, violations which fall within the tribe's jurisdiction but are too serious for the dispensation of local justice are handled in the tribal court at Whiteriver. With the change in top law and order personnel for the reservation (which occurred in 1961), a definite program aimed at upgrading the quality of law enforcement and judicial activities has been undertaken. Probably the most common offenses arise from activities connected with the immoderate consumption of intoxicants. Although such liquors are legal for any Indian on the reservation, the local trading posts do not sell it.

The Lutheran Church. The Reverend Mr. Kreuger is currently the pastor of the Lutheran Church. The building itself is located in Cibecue proper just across the road from Knapp's Trading Post while a chapel and mission school are situated a couple of miles south on a road running parallel to, but across the river from, the main road leading out of the community.

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[3] Personal letter from Mr. Don Cooley to the author.

St. Catherine's Catholic Church. The first Catholic missiin to be established on the reservation was founded in 1922 with approval secured from the Secretary of the Interior on February 19, 1929 for land to be set aside for mission buildings in Cibecue. The impressive stone building now in use is served by the priest stationed at Whiteriver who celebrates mass at Cibecue weekly. There is one active church organization functioning at present and those children of the Catholic faith have an opportunity to attend instruction classes after school during the regular academic year.

Cibecue Assembly of God Church. In 1954 the Reverend and Mrs. Bert Parker arrived at Cibecue as Assembly of God Missionaries to found a church work. The community was receptive to their ministrations and this denomination now has

> A nice church building . . . also a parsonage and other buildings . . . [4]

In addition to their regular Sunday services, they hold prayer meetings every Tuesday morning and do some work in adult education with the women in the field of sewing.

The community building. Although Cibecue's community building is only two years old (it was dedicated in the fall of 1960), it has already become the focal point of many of the area's activities. During the summer months, while school is not in session, weekly movies are held there with the proceeds going into the maintenance fund for the building itself. It also serves as a meeting place for the local cattlemen's association and distribution point for Welfare's surplus commodities as well as having a room rented to Public Health which has clinic there once a week. An impressive frame structure, the building compares favorably with any other community building on the reservation. Vandalism has been kept at a minimum (a few broken windows) and the community organization officials have been most energetic in their efforts to adequately maintain it.

Public Health clinic. Public Health rents a room of the community building for $30.00 a month in which they hold clinic once a week with a doctor in attendance. The Field Nurse is to be frequently found in the community, though, and works closely with the Day School in helping maintain the children's health. In addition to those regularly assigned personnel, such specialists as the audiometrist, dentist, and optometrist also are available at specific times.

Electricity. Electricity became generally available in the area in the late 1950's and to the present time many families still use other means of lighting their homes.

Water. Of especial concern to the women of the area, and to those husbands who find it necessary to haul water long distances, is the installation of a water system. In late 1961 and early 1962, wells were drilled with the pipe being laid in June 1962. It was noted that the project was still under way in July[5] and from one of the members of the Tribal Council it was learned that the work is now partially completed.[6]

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[4] Personal letter from the Reverend Mr. Parker to the author.

[5] News item in The Phoenix Gazette, July 3, 1962, page 12.

[6] Personal letter from Mr. Homer Beatty, Representative from Cibecue.

Telephones. Telephone service passed from government control to a private company in 1961. Although private enterprise did improve service somewhat, it still leaves much to be desired.

III. POPULATION

Estimates. According to the last official figures there are some 750 persons living in Cibecue. This has probably increased somewhat by now and an educated guess would place the population at about 800. A breakdown of figures by age can be given for those individuals born in 1955 through 1960.

Year of Birth	Age in 1962	Boys	Girls	Total
1955	7	12	16	28
1956	6	10	15	25
1957	5	14	8	22
1958	4	23	14	37
1959	3	18	13	31
1960	2	16	17	33
1961	1	12	17	29
Totals		105	100	205

Community leaders. While there are leaders and then leaders in the Cibecue community, this paper will briefly note those persons who have been selected by the populace to places of public leadership: the President of the local community organization: Mr. Kenzie Early, the newly elected representative to the Tribal Council: Mr. Homer Beatty, and the incumbent representative who still has two years to serve: Mrs. Ida Early.

Mrs. Ida Early. Born and reared in Cibecue, Mrs. Early attended St. John's Indian School at Laveen, Arizona, as a child. Married to Kenzie Early and the mother of three children, all of whom are following her example and attending St. John's. Mrs. Early is a most dynamic personality and energetic worker for the good of the community. She is currently Chairman of the Roads Committee and a member of the Budget Committee. She was appointed to the Council in 1960 to fill an unexpired term and has since then, in the opinion of many members of the community, acquitted herself with marked distinction in her council activities.

Mr. Kenzie Early. The President of the local community organization, Mr. Early's effective leadership in that group can readily be seen, and has been recognized not only by the community's residents, but also by such branches of the Bureau, as Land Operations, which noted:

> Cibecue, the youngest community club, has been the most active. This is a result of aggressive leaders and Tribal Council representatives from Cibecue.[7]

An employee of the Bureau of Indian Affairs himself, Mr. Early works at Cibecue Day School.

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[7] Branch of Land Operations, Fort Apache Indian Reservation, Annual Narrative Report, p. 15

Mr. Homer Beatty. Although he was elected to serve on the Tribal Council most recently, in May 1962, Mr. Beatty has long shown his willingness to sacrifice time and effort in attempts to help improve the community. The father of six children: five girls and a boy, his interest in the educational facilities available and cooperation in local school affairs has been most appreciated by all who are primarily concerned with educational matters.

IV. SUMMARY

From the information presented one may note that although Cibecue has had somewhat of a reputation for provincialism and perhaps a slight proclivity toward traditionalism (but such traditionalism differs markedly from the customs found around the Whiteriver area. In fact, even the Apache spoken in Cibecue, differs slightly from other communities although not enough to pose any difficulties in comprehension.) Gradually the older modes of thinking and attitudes are giving way however and with the nascent, but very capable, indigenous leadership to be found, Cibecue is making progress in developing both materially and socially.

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DATA PERTAINING TO THE PRESCHOOL AGE CHILDREN WHO WILL BE STARTING SCHOOL AT CIBECUE DURING 1963-67

By

Benjamin Bennett, Jr.

July 1962

CHAPTER I

PLANNING AS RELATED TO COMMUNITY DEVELOPMENT

In any community development situation it would appear that a prerequisite to successful achievement lies in the accurate assessment of the resources and potential of the area. Only by so doing can they be most effectively utilized by the community in its attempts at self improvement.

I. DATA SOUGHT

Emphasis. The emphasis in this paper will be placed upon the needs for, processes of, and results expected from, the acquisition and compilation of data pertaining to those children in one Indian community who were born in the years 1956 through 1961, i.e., the preschool age segment of the general populace.

Need. The size, location, and disposition of the residents to remain in the community with relatively little moving in and out of the area, all make it imperative and fairly easy for school officials to gather and maintain data relating to the preschool population thus making possible meaningful planning for the children's future first year school experiences. Without knowing how many children will be starting school in coming years, where and from what home backgrounds they come, and which school they are likely to attend (there is also a mission school in the area to which some will go) it is impossible to intelligently plan to provide them the highest quality educational experiences possible.

Data gathered. Realizing the need for this material and the responsibility of the beginners' teacher to take the initiative in compiling it, an attempt has been made during the last two years to exploit such sources of material as will permit the establishment and maintenance of an accurate roster of local children according to the year in which they were born and listing their sex, birthdate, father's name, mother's name, and school where they will probably be enrolled. In addition to this skeletal information a start was made at the organization of a brief summary pertaining to the children which would contain: the child's name, birthdate, race, degree of Indian blood, sex, father's name, mother's name, birthplace, siblings and their birthdates and birthplaces, school expecting enrollment, location and brief description of the home situation, father's occupation, any record of preschool visits, a picture of the child and a listing of both the paternal and maternal grandparents and their birthdates.

Value derived is double edged. This writer views the maintenance of such data of value both to the school and to the child himself. It gives a legitimate excuse for education personnel to encounter such preschoolers anytime after their birth and lets the parents know that such children are recognized by the school as being persons in their own right and individuals with whom the school is eagerly looking forward to becoming associated as soon as they are chronologically ready. Thus it is believed the parents become more receptive to the idea that in the fall of such and such a year their child will enter school and less likely to become overly protective at the time and show less than genuine enthusiasm at such a momentous event in their offspring's life.

Sources of information. An attempt has been made to effectively utilize all possible sources of material with primary reliance being placed on the record of births as recorded by the field nurse serving the area. In this respect, it cannot be overly emphasized that the earlier the data is compiled on any individual the more accurate it is likely to be. For information pertaining to the person's grandparents, there are two tribal census reports, one for 1942 and one for 1944 at the local school and earlier records maintained by a local missionary in the area. Not to be overlooked in regards to the children's nicknames, which often are difficult to come by, are beginners already in school and children speaking to the preschooler on any visits he may make to school. An example may be noted in one child's visit to school on May 25, 1962, at which time it was obvious that her siblings, friends, and even parents called her "Girlie" instead of her actual name. Although the teacher will probably wish to use the latter name in school, it is helpful to be aware of the existance of the former.

II. PROCEDURES EMPLOYED

Home visits. Inasmuch as a picture of each child is necessary to establish a summary card, a program of home visits usually is necessary (some of the snapshots can be taken at school during special occasions such as open house, pre-beginners' Orientation Day, etc.). It seems unlikely that one would overestimate the value in such visits in getting the teacher oriented to the community, meeting the parents, and seeing what sort of a home environment the children are coming from. This writer has always found such encounters most interesting and enjoyable.

Tribal census. Tribal census data specifically pertaining to preschool age children is, to speak frankly, less than adequate. Indeed it would appear that there is a growing realization of the inadequacy of such information on a reservation wide basis inasmuch as it has been noted that:

> The tribal records are inadequate and a census is urgently needed to project future population growth and determine related needs of the present population.[1]

Such data as can be gleaned from existing census reports is used, but in dealing with preschoolers, much reliance must be placed on personal contacts with the parents and their offspring in preference to incomplete and often inaccurate data compiled in the past.

Information from long time residents. Another source of information, though one that must be used with great discretion, may be found in the old time residents of the area who can and often will recall details about the present preschool age generation's parents and grandparents. The difficulty here is in knowing how much credence to give such recollections; quite a subjective business indeed.

III. DISTRIBUTION

Data used by. After compilation the data is, within ethical confines, used primarily by education personnel in the local area and is shared in this respect with those mission school personnel as have need of it. It also is freely shared with the Public Health people in an attempt to help them in their ever constant efforts to improve the physical well being of the children. The importance of maintaining amicable relationships with this group is vital.

Format. There are three formats into which the data is placed: (1) a listing of preschool age children according to the year in which they were born, and consequently in which they will be starting school, (2) the preschool summary cards, and

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[1] First draft of "Preliminary Overall Economic Development Program, Fort Apache Indian Reservation Redevelopment Area", December 1961, p. 32.

(3) the family information cards which list by family the parents and siblings residing in the area.

IV. SUMMARY

In summarizing, one notes the desirability of having accurate information pertaining to the preschool age population in the local area to facilitate planning which will in turn enable those people with whom these children will first come in contact to make their initial experiences with non-Indian culture most profitable. The procedures and processes utilized to realize the desired ends are primarily predicated upon the willingness of personnel to elicit the information needed directly from the home situations although some use can be made of the exchange of interagency data, i.e. between education and health, and secondary informants (when the latter are selected with great care).

HYPOTHETICAL PROGRAM FOR THE HOPI RESERVATION
VILLAGE OF POLACCA - FIRST MESA

Submitted by:

Evelyn S. Mack

IV. HYPOTHETICAL PROGRAM FOR THE HOPI RESERVATION
VILLAGE OF POLACCA - FIRST MESA

The Hopi Reservation is located in Navajo and Coconino counties. The agency headquarters are located in Keams Canyon.

The Executive Order 1882 Reservation, consists of 2,427,166 acres, while Grazing District 6, set aside in 1936, contains some 631,194 acres, the area now used by the Hopi.

The population is known to have been steadily increasing in recent years. It is estimated that there are 5,134 Hopis with 4,123 living mostly on the reservation in 12 villages high on the flat-topped rocky mesas. The remainder, over a thousand, live in various parts of the country off-reservation.

Polacca (First Mesa) is located on the first of three mesas, (each mesa has one or more villages), just west of Keams Canyon. Polacca is considered by many, the most progressive of the three. It has an approximate population of 675 people. There are three villages on First Mesa. Tewa (Hauv) Sichomovi (middle) and Walpi (Ghost Town), are noted for their snake dances held every other year on the odd year.

Polacca Day School is located below the mesa to accomodate around 195 children from beginners to sixth grade. Attendance is very high.

The present school was built and opened in 1956. This plant consists of six classrooms, bathing facilities for boys, girls and adults, art classes, dining room, a makeshift community building, and stock growers building. Non-Indian employees live in government dwellings, some single, duplex and triplex buildings, on the school campus.

Sincere guidance and need are two of the main factors in the success of community projects. Guidance, be it expert community leadership, and/or organization, must meet the need. Success is defeated if we do not wholeheartedly get to the very core of the needs of the community. Give necessary assistance and guide the activities, but never push. Cooperation should be the ultimate aim if the desired goals are to be accomplished. Designated hours for specific aid are unheard of.

An example of a successful project with community leadership, responsibility, finance and realization of the need, only with P.T.A. and BIA Agency assistance.

Water, the premium need on most reservations, was extremely needed in the village below the Mesa. Not needed in the sense of having running water in each home. Only to make the water more easily accessible to the people. The school yard was available, but the distance for transporting water was too great. An announcement of a meeting was posted. This meeting was held in the community building on the school campus. Many interested Hopi men and women were present. A faithful, honest and dependable BIA employed Hopi was elected to act as chairman of this group. He immediately discussed the project with the school principal. One problem he was confronted with, was getting permission to tie the water pipes on to the water line at the side of my house near my kitchen. Our principal gave his permission. A lengthy discussion then took place between the chairman and principal. The chairman discussed where the most centrally located area might be, to install the faucet, how pipes could be secured, type of pipe, size of pipe, the best location of crossing the roads from the school to the area selected, housing and protection of the water faucet (hydrant) from winter weather and the responsibility of keeping faucet closed when not in use. The principal suggested the committee should go to

Keams (Agency) and ask for donations of pipe the size needed. This called for another meeting, which was well attended and the people considered it a good suggestion. Aware of their need, and the time element, this committee called Keams and got an appointment with the Superintendent. This committee was selected at their second meeting. The group elected three people and the chairman on the committee. Anxious as they were, these committee members gathered at the school at least two hours before the time of the appointment, for a trip that takes about fifteen minutes. The appointment with the Superintendent was welcomed. This committee was in for a delightful surprise, with the numerous aids offered by the Superintendent. Again, there was a need for another meeting, to plan work days, volunteer workers, food, etc. It was a very well attended meeting. A decision was made as to when the work would begin. The women decided to furnish the food for the workers as long as needed. The next day, a call to the Superintendent in Keams to be sure the available materials promised would be at the project site. Work was delayed a couple of days due to different sizes of pipe. This, now, meant a long distance telephone call to Schuster's in Holbrook, Arizona, for enough pipe the same size. Luckily, Schuster's had the necessary size pipe. This brought about a financial problem. The cost of buying pipe was to run around $130.00. There was no money available; however, the chairman ordered the pipe and drove a distance of around 186 miles roundtrip to get it. Now there was an unforseen bill to be paid. The "Crier" (person that communicates with the village by mouth at the edge of the mesa) announced there would be a very important meeting at the school that night concerning getting water in the village and urged all to attend. This announcement brought even more people to this meeting. A lengthy discussion by the chairman and committee members was presented in detail of the unforseen expense. The women present decided to have a food sale the next day to raise money. The proceeds from this sale were applied to the bill at Schuster's. A donation (cash) from Polacca Parent Teachers Association completed the amount now needed to pay off Schuster's. The pipes were laid, the faucet set up and a little box type housing unit was built for protection against winter weather. The chairman lived nearby, therefore he assumed the responsibility of the faucet. Although he works nights at the power house in Keams, assistance is given him by other family members and the community. I, too, have walked across the road to turn the faucet off when children have left it running.

Welcomed paths have since been made going to and fro to get the much needed water by toddlers, school children, teen-agers, adults and animals. These people are happy because they saw the need and ventured to take care of the need.

The ladies of Polacca, a few years back, were faced with a problem of establishing a new area for a laundry. Their community laundry had been on the school campus for years. The building of the new school made it necessary for them to move. In the new plant, there were no facilities available for the laundry. The chairman of this group had called a number of meetings, which the community women attended often, in the absence of the chairman. A new location had been decided upon; however, there was the question of clan land, kinship, and approval by the Chief of new location. In the course of these meetings, the lumber that had been stored, began to warp. Another place had to be secured for lumber storage. A solution was finally agreed upon. The lumber was to be stored at the home of the group's chairman. This chairman is active in numerous other groups and organizations, leaving often on trips for these activities and visiting her children away in school. She did not have adequate time to assume the responsibilities of the laundry project. After many months, even years had passed, the idea of the laundry dwindled. Other community members lost hope and completely gave up the idea of a community laundry with the necessary modern facilities needed. The end result was the death and burial of the community laundry.

One of the main objectives to this proposed community development plan is to help people that have become aware of their need. The need of electricity is felt by the Hopi people. This need has made such a deep impression, that those people who are, or were able, have purchased Delco, or other, generators for themselves. They realized there could be little or no reading, sewing or ironing after dark with only the aid of kerosene lamps. Perhaps some of this was determined through the school children, telling the numerous pieces of equipment used at school that are operated by electricity. That I can't be certain of; however, I do know it has had its measurable impact on the need of electricity. These adults visit the school often, visit our homes, attend the movies weekly and see the conveniences that can be obtained through the use of electricity. Today, markets have appliances that can be gas operated. Electricity will accomodate both large and small appliances, such as irons, toasters, washers, electric skillet, refrigerator, dryer, etc. Hopi people are like the normal Americans, they approve of the push button system and accept modern conveniences.

Our proposed community development plan is for electricity to be brought into all of the homes by Arizona Public Service. We know that with better lighting, we are apt to have fewer people wearing glasses due to poor lighting.

This objective proposal is in both the short and long range planning. Short range, because we have some homes, other than government quarters, using Arizona Public Service. Classes were taught in wiring by a Hopi electrician and men from Arizona Public Service. These classes were available to any Hopi man interested in learning electrical wiring. Several men from the entire Hopi Reservation attended these classes regularly. Upon completion of the courses, graduation exercises were held and certificates were issued. This now enabled these Hopi men to wire other homes. The above, or before, mentioned homes were wired by these graduates.

Long range planning is needed because it will take some time to plan electricity for the mesa. Poles have to be erected in safe areas, out of traffic, yet accessible to repairmen, to protection from weather conditions (severe winds and snow) and to obtain safe electricity on the mesa. The slopes of the mesa, continual houses and plaza are a number of things to be considered in this long range planning. The Hopi people want electricity and will have it in a few years.

A good community worker must be a dedicated one. To be dedicated, one must take the people and community to heart, have a gospel measure of patience, cannot be critical, cannot expect immediate action, cannot be superior to the group, must be willing to understand, know the area that one should know, cannot act as a "know-it-all", accept change and can't ask a hundred and one questions on the day of one's arrival. Have patience and one will be told the truth, when and only when one's community feels it is time.

A good community worker will provide and advise, will learn what holds the community together, will have specific ability to work in a community, will become a part of the community, will not lean toward one side and will work toward getting the community organized where the community is dis-organized. He will assist to the fullest in development plans and help develop a cooperative spirit. It must be kept in mind at all times to "assist" but not try to force.

To evaluate the proposed plan and its prospects of electricity on all of Hopi, looks bright. The younger people, in future years are going to change the trends. Not to lose their identity, but to be able to cope with the outside. In so doing, that faction that has stood in the way for years, will be in the minority. The young Hopi believes now is the time for the need of a shot upward of younger blood in the veins, yet not destroy their beliefs.

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LEARNING THROUGH EDUCATION
(HOPI)

by

Mary Lou Hakes

LEARNING THROUGH EDUCATION

Probably one of the greatest needs in our world today is respect for each other and cooperation in all areas of living. We must turn our back on all prejudices. Education, knowledge, wisdom and the hand of friendship can bridge the chasm and we can find a common ground of understanding. However, every minority group, and especially the Indian people, should have a feeling of pride in the many contributions they have made to our society. This should be a very definite part of the education of adult Indians and their children. Teaching something of their past history, their part in helping the settlement and growth of the southwest, and their contributions to Art; these will be used as a bond to help the Indian grow in confidence and a desire to participate in this program for Adult Education.

The Hopi Indians have always been peaceful people and have inhabited the same area for over a thousand years. The village of Old Oraibi is the oldest continuously inhabited village in the United States. These people are well known for their culture, for their high level of Arts and Crafts. Other fields where they are outstanding are; interest in education, a 95% attendance record and lower drop out rate than most non-Indian students in school; in having more students in universities in proportion to population than any other Arizona reservation; excellent cooperation between Hopi Health Committee and U.S. Public Health Service; their creative efforts in Craftwork.

However, they have many problems. Few Hopis have regular salaried jobs and the average family income is low. There is no industry on the reservation, so only Government and trading post jobs are available. During the summer months, Hopi men are in demand as firefighters. Sometimes almost every able-bodied man, over 18, is gone fighting fires in Arizona or the surrounding states. Those men who are regularly employed may not go. The money made firefighting in the summer makes up the largest part of the family income for many of the families. Several boys have paid college expenses by fighting fires in the summer. The skilled arts of pottery, carving, basket making and rug weaving are kept alive by the demand of the non-Indian and by their usefulness in Hopi ceremonies. The newer craft of silver work which is only about two hundred years old, provides income for the few silversmiths. Tourist trade has not been encouraged.

Most Hopi families have farm plots where food for the whole year is produced. Adept at farming in this arid land, the Hopi farmer plants his crops in several places to insure raising enough corn, beans and melons to supply his family. Some 12,000 acres consisting of small fields of one-fourth to four acres are under cultivation. All fields are located near the villages at the foot of the mesas. Cattle and sheep are of great importance to the Hopi economy. A high percentage of the land is suited to grazing. Individually owned herds vary in size. Though not all Hopi families own stock, the majority of the families do.

The major problem faced by the Hopi is water. For centuries the water has come from underground springs and from water caught in depressions in the rocks. The water supply has sometimes been very short and has always been limited. Water wells have been drilled and a number of windmills supplement the supply from springs but still it is not enough at times. The schools now let people fill barrels from their wells. However, the water must be transported by barrel, therefore, people make it last as long as possible. Sanitation is a great problem. It is connected directly to lack of water. Adequate water supplies will solve some of these problems. Insect and rodent control have decreased the incidence of diseases from this source, but more improvement is needed. Failure to use existant privies bring flies, and children often do not bother to use the privies.

This is a small portion of the background of the Hopi Indian. At the opposite end of the picture is the professional worker who hopes to be successful in establishing an Indian Adult Education class. Ideally, the professional worker is committed to a program which respects the rights, traditions, and desires of the community. The worker's objectives are stated in terms of a particular process in which direction, tempo, and character of relationships are determined not by the worker, but by the community. The professional worker is not averse to encouraging discussion, asking leading questions, focusing thought on problems he believes important. He does not operate completely in terms of impartial interest and objectivity, but he is controlled by his primary goals of helping the community itself to become aware of its own needs and to find the means of working cooperatively at these needs. Thus his work is always being regulated by awareness that at the point at which he takes responsibility away from the people, the possibility of learning and growth in the community is thereby reduced.

At this point there have been very few successful Adult Education Units established. The majority have been sporadic attempts and characterized by a year or two of work with the Indians and then the educator leaves for some other place or a different occupation. In many instances, one person tries to supervise several communities. In others, he already has a full time job and tries to have an Adult Education Class too. These professional workers should be trained specifically to work in adult education and to live in one community devoting their full time to that project.

Into this setting let us send a team, preferably a husband and wife, who are enthusiastic, dedicated and well trained. Let us discuss the training. I would suggest a minimum of two years of college and then a two or three months period of intensive training similar to that used at American Institute of Foreign Trade. They learn as much as possible about the people, in this case the Hopi Indians; their culture, their traditions, their feelings toward outsiders, their manners and customs, their history, their Arts and Crafts, something of their language, altho in this case 85% of the Hopi speak English, so this would not be as necessary as with some other tribes. They would also learn of the difficulties, living conditions, be forewarned and prepared for problems which they may encounter. If possible, these people should be assigned to at least two years service with the idea of making this a life career. Possibly, this could be a way of serving one's country if one preferred this to military service. It seems logical that the same set up might be used which now is being used for training Peace Corps workers, and attach the same dignity and publicity to such a program. The important factor would be to emphasize service and dedication rather than the mercenary angles, and be highly selective about these people who are sent to work with the Indians.

Once such a team is selected, trained and sent to a community such as Hotevilla, Oraibi, Toreva, Polacca, or Keams Canyon, or any other area where they have been requested by the Tribal Council, it would be necessary for them to work closely with the Indians, and any other outside agency already in the Community. Preferably this team would go in under the auspices of the Public Health Service to work with the Health Educator, and to work specifically with the Indian adults in the matter of sanitation and improved economical developments.

This creed would be the central theme of his teaching. "We must reckon the world as the Indian sees it. We must start with the experience that he has had. Thus, we acknowledge that the learner acquires new ideas and abilities in terms of those which he already has." The masculine member of the team could work with the men on matters of water, sewage disposal, and ways of improving the economy, also recreational facilities for the young people. If the women wanted to attend these sessions, they could also, but specifically the women would meet to discuss matters concerning good health, infant and child care, preventive medicine, shots for flu and polio, nutrition, and recreational facilities for the young girls. These meetings could be combined after the first hour to discuss and learn in mutual areas such as citizenship, how to vote and how to become registered voters. Preferably, they would designate two evenings a week for meeting, and receive some badge or certificate of merit after completing the course. On at least one of the evenings each week, half of time could be used in an exchange of skills between the Indians and the teachers. In this way, the Hopi people could teach their arts and crafts, and show their skills and superiority in basket weaving or rug making. This would give them new pride and give to each one a feeling of confidence in being helpful to someone. This would be a highly emphasized area; exchanging with them in fields of arts and crafts, in teaching and learning of Hopi history and learning of events of their past. These are generalizations of the whole scheme.

Definitely, the first six months would be spent chiefly in getting acquainted and gaining the confidence and respect of the people. A survey in cooperation with some of the Indian leaders would be made to determine the specific needs and after knowing the people better, it would be possible to find out the areas of their interests and what subjects they felt should be covered in their adult education class. If they wished to learn a little more academically, this would be possible also. However, since the majority of Hopi have at least a sixth grade education and know how to speak, read and write English, they probably would not feel this so necessary.

It is reasonable to assume that besides working with the adults, this husband and wife team could have considerable influence with those young adults just finishing High School. There is a definite need for guidance and counselling these young people. A club of senior students might be formed to meet one night each week with special consideration of the community needs such as nursing, or careers as elementary school teachers studied and discussed. Indian students who are leaving the reservation need to be prepared for this adjustment also. It is very easy for these students to become discouraged, and adequate preparation for these new situations would help them to meet these problems. In this club, native Indian culture should be emphasized. Too often, exposure to a new culture has left the Indian with a feeling that all the old is bad. It has also left him unconvinced that the new is good; therefore, he operates without a strong value system. For those who are making preparation for leaving the reservation, it is especially important to instill this great love and pride for their own native culture. This will help them in the difficult adjustments ahead whether they integrate permanently with the rest of the world or dedicate their lives to helping their own people on the reservation.

"The Lord will not ask thy race
Nor will He ask thy birth,
Alone, He will ask of you
What have you done on earth?"

Course of Study for Adult Indian Education

Since the Hopi's greatest immediate problem in the Health area is water, this has been selected as a possible subject for Adult Education study. Public Law 86-121 allows funds through Public Health Service to locate and develop adequate water supplies. This could mean actually putting water to the homes. These funds may also be used for sanitary privies or for septic tanks for bathrooms. No project other than the survey has been started on the Hopi, but several villages have requested projects and the future will bring development. Most of the Hopi live on cliffs and at the top of a mesa. There is no water and it is necessary to haul from below and for a long distance. In the process, water is contaminated by the containers, by flies, and by other sources.

I. Water

II. Organization
  - A. Advantages of a good water supply
    - 1. List on board
    - 2. Show film
    - 3. Discussion
  - B. Disadvantages now because of lack of water
    - 1. List on board
    - 2. Talk by Health Educator
    - 3. Films on effect of contaminated water on health
    - 4. Discussion
  - C. Possible solutions
    - 1. Move down off the mesa to lower ground where water is
      - a. Advantages, list on board and discuss
      - b. Disadvantages, list on board and discuss
    - 2. Drill through rock and provide electric water pump to top of mesa.
      - a. Advantages, list on board and discuss
      - b. Disadvantages, list on board and discuss
  - D. Technical advice
    - 1. Engineer as guest speaker
    - 2. Figures on board
    - 3. Films
    - 4. Question and discussion period

This is a brief outline of the subject. Probably all phases of the problem would extend over a three month period. After each meeting, there would be either a class in crafts or some phase of Hopi History. A social period of fun and food would conclude each meeting.

"THE PLIGHT OF THE HUALAPAI"

by

Eris Burnett

July 18, 1962

VI. "THE FLIGHT OF THE HUALAPAI"

Today the Hualapai tribe has a reservation consisting of 992,468 acres located in Mohave, Coconino and Yavapai counties in the state of Arizona. This reservation confirms the Hualapais' claim to the pine-covered mountains and mesas and springs and streams that had long been home to them. At the present time, the only arable land belonging to the Hualapais is about seventy acres located on the Big Sandy near Wikieup, Arizona.

According to early history and legends the Hualapai had been primarily an agricultural people, planting their beans, corn, melon and other crops, after their gods had given them seed.

The early history of the Hualapais is clouded by many folk tales and legends. One of the most popular tales tells the story about the two most important gods of the people. These two gods became jealous and began warring against each other. Naturally, the people took sides. The peaceful god defended the homeland and defeated the invaders. Then the families became so numerous, the homeland would no longer accommodate all of the people. The peaceful god divided the people into family groups and sent the Mohave west, the Paiutes north, the Havasupai east and the Hualapai remained on the homeland, becoming the legendary parents of many tribes

Flora Gregg Iliff in her book People of the Blue Water states that the first white man to see the Indians, Padre Garces, was welcomed. He reported that the Hualapai was a clever trader, but a much cleverer raider. And that they preferred to acquire cattle and horses by this means, following the acquisition with a large celebration and a good laugh at the victim's expense.

As late as 1874, the Hualapai did not have a reservation set aside for them, although there was an Indian agent among their midst. This particular agent was cheating the Indians by altering the weighing scales. He was able to account for all supplies by giving half to the Indians and selling the rest to ranchers and miners. The Indians opened fire one day on the agency and this was the Indians first experience in defending themselves against an agent sent from Washington. They were still able to defend themselves, but the picture of the Hualapai as a completely defeated and bewildered Indian was being drawn and would soon be complete

In 1883, President Chester A. Arthur set aside their present reservation. However, ranchers, and miners infiltrated the Hualapai land seeking out the springs and streams. Because of the restrictions of the United States government, the Hualapai could no longer defend himself. So he drifted to the little towns, worked in the mines or on the railroads. Through the greed and stupidity of the white man, the Hualapai fell prey to disease and his worst enemy--liquor.

By now, the Hualapai was a completely confused, uncertain group of people. Their primitive laws had no connection with the moral codes of the white man, and their primitive society was gone. Their leaders became lost and confused, and no one person arose from the people to lead them.

In 1895, a Mr. Ewing was appointed to take charge of tribal affairs. He cleared the reservation of the white settlers and protected the Indian gardens, so at last the Hualapai legally possessed the land of their ancestors.

The Indians came to the realization that their old life was gone, and they wanted their children educated in the white man's schools. The first school for the Indians was a day school located in Hackberry. This school was later moved to

Truxton Canyon Ranch. In the fall of 1901, a boarding school was established at Truxton and Indian students from the Kingman Day School attended as well as some Havasupai. This boarding school was later abolished, following the policy set by the Bureau of Indian Affairs.

At the present time, there is one grade school located on the reservation at Peach Springs. The high school students travel fifty-two miles from Peach Springs to Kingman to attend high school, or thirty-six miles to Seligman.

According to statistics published in 1960 by the Arizona Commission of Indian Affairs, the Hualapai tribe now has a population of 684. Three hundred of these people live off the reservation. Either on or off the reservation, the future does not look too bright for this tribe.

Today lumbering is the most important project of these people, although not too many of them can be gainfully employed at this. Grazing is next in importance, and the tribe is expending every effort to build up their herds. In the 1960 Hualapai Report several possibilities for future projects were mentioned, such as mining, quarrying, tourists and making bricks. To my knowledge, these possibilities have not materialized, or at least, not to the extent to be particularly beneficial to the majority of the Hualapais.

The Hualapai of today is very easily discouraged and very quick to take offense. The employment situation is not good at all. In Kingman, there are few jobs available for anyone, but the jobs that are available are not given to the Hualapai. A good example is the Santa Fe railroad that seems to prefer to hire Spanish-Americans rather than the Indian. The state employment office will discourage the hiring of a Hualapai rather than encouraging. When I first moved to Kingman two years ago, I contacted the employment office for a baby sitter or housekeeper. I was advised not to hire a local Indian, but I was told if I could get a Navaho girl I would find her very trustworthy and responsible.

The reason, of course, that the Hualapai is not considered a good employment risk is because of his drinking. But no one is interested enough to delve deeper and ask, "Why does the Hualapai drink?" This is discouraging when one can look around a small community and find several non-Indian alcoholics and hear all kinds of excuses made for the non-Indian alcoholic.

It is not too difficult on the other hand to understand the non-Indians attitude. The non-Indian is involved in a highly competitive world. He lives by the motto "May the Best Man Win." He does not take the time generally to investigate or aid the human frailties surrounding him. Particularly if he lives on a little smug, provincial island where he has been "top dog" for several generations.

In Kingman, it will take much enlightment for the non-Indian to see the Hualapai in a new light. The picture now is one of dirty hovels and lean-to's. Little Indian children playing half-naked in the streets. The volunteer fire department rescued six small children from a burning shack--the parents were located at a local tavern too drunk to understand what had happened. Indian men and women sit on the curbs or lay in the alleys until a policeman comes along and takes them home or to jail. An Indian woman in jail, refusing to take a shower, still was covered with the filth and blood of a knife fight that occurred a week previous. A welfare check would be drunk or gambled away. Clothes given to a family are thrown away as soon as they are dirty.

This picture is much more vivid and lasting than the one of the hard-working jovial Hualapai who has been steadily employed for many years at a local store. Or the young athlete who sparks the basketball team to a championship. Or the young people who marvelously and miraculously appear spotlessly clean at school every day. It is too easy to dismiss them with the remark that they will soon revert to type. And unfortunately most of them do. It is too easy to accept the belief that many people in Kingman have, that the Hualapai infant is born full of sin and is less than an animal. But perhaps the young people are the saving grace of the Hualapai if they can be understood and helped before they reach the hopelessness of their mothers and fathers.

The tribal leaders of the Hualapais are anxious for the young people to be educated and do their best to see that they remain in school. It would appear that the schools in Kingman must do a great deal more for the Indian student than merely allow him to attend school. In an isolated community such as Kingman, the schools play a larger part in community affairs than in larger, more accessible towns. This should make the job of obtaining the community's interest in understanding and aiding the school age Indian much easier. There is much evidence that the school age Hualapai does need a great deal of help if he is not to follow in the footsteps of his elders.

In Mohave County Union High School the Indian boys appear on the surface to be much better adjusted than the Indian girls. The boys are started on a quite rigorous athletic schedule in junior high school. Many of the stars of the football, basketball, baseball, and track teams are numbered among the Indian boys. They are cheered heartily by teachers and students alike during an athletic event. However, their acceptance as a social equal of the non-Indian leaves something to be desired.

This year at a school sponsored dance an Indian boy who we shall call D. brought his collection of records, a custom followed by the students attending the dances. The son of one of the town's leading citizens picked D.'s records up and threw them across the room, saying, "We don't want to play these records here." While it is true the other students were embarrassed by this display of bad manners, the important point is that no action was taken by the chaperones at the dance. Nor was any action taken by the administration except to express regrets when D.'s father complained about the treatment accorded his son. In thinking about this episode, perhaps the most important fact is that D.'s father did complain to the school authorities and did not passively accept the situation. The most regrettable part of the whole affair is that D. is a young man who desperately needs all the help he can get. He is an excellent athlete and a good student. He has expressed the desire to attend college and study law in order to help his people. But his personal feeling is that no matter how hard he strived, he could not succeed, because the non-Indian would not let him succeed. And if rumor and small talk is correct, he has reason to feel this way. A few years ago this boy was sent to Fort Grant, supposedly for breaking some plate glass windows in an empty store. I have been told that the son of an old pioneer, ranching family was also involved in this escapade, but his name was never mentioned when charges were brought against D. Outwardly, D. shows no great resentment, but one wonders what his private thoughts are--cheered on the basketball court, but his records are not good enough to play for a dance.

There is much discrimination against Indians and non-Indians dating in the local high school. The comments here come from teachers, who of all people, should know better. A typical remark might be, "I would rather see a child of mine dead than married to an Indian or Mexican!" Or, "What can that girl be thinking about, and she comes from a good family, too." This is rather ironic when one considers that no unkind remarks are made about the Indian wife of one of the faculty members. It also very definitely shows the misplaced or confused values of the non-Indian in the Kingman vicinity. This might be a good time to mention the fact that the

American Legion Post in Kingman is named for Sam Swaskegame, a Hualapai who was killed in France in World War I.

As I said earlier, the Indian boy seems much better adjusted than the Indian girl. The Indian girl does not participate in any extra-curricula activity at school. She does not seek to join, nor is she asked to participate, in any social function. The Hualapai girl would probably never consider attending a school sponsored dance. They do not mingle with other students at school, but tend to form their own little groups. They are extremely shy in the classroom, and many times would rather take a failing grade than recite in class. This is not because they are poor students. Most of them are better than average students. Some of the girls retire into a sullen silence, while others will burst into tears if they think someone is making fun of them. One wonders what these girls do after they leave school in the evenings and return to their dismal homes. One wonders even more what drives them to even attend school, when the rewards after school seem so slight.

Perhaps this is part of G.'s trouble. Last year G. was a very attractive, neat girl interested in school and doing very fine work. She was worried about her book reports and asked for suggestions on books she might read. I suggested she read about the history of her people and she agreed readily that this was a good idea. I will admit I was rather shocked after this when I would read her book reports. They were full of bitterness toward the white man for stealing the Indians' land and reducing them to servitude. This year G. attempted suicide and for several months now has been under psychiatric care. I cannot help but feel that if I had been a better friend or guide, or if someone at school had cared enough, the tragedy of G. could have been prevented.

I feel sure that the Hualapai youth who show so much promise could become valuable, responsible adults, contributing much to the non-Indian world, as well as to their own Indian culture, if the non-Indian community can be awakened to their awful and terrible needs and desires.

"Idleness is no friend of man. Doing nothing does not give him hope or a good opinion of himself. How does one have faith in a better tomorrow if he has no job, or nothing to do with his today, and his yesterdays are better forgotten?"[1]

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[1] The Hualapai Report, Arizona Commission of Indian Affairs, 1960.

A COMMUNITY DEVELOPMENT PROGRAM AT GILA CROSSING DAY SCHOOL

by

Madelen C. Hamilton

July 17, 1962

VII. A COMMUNITY DEVELOPMENT PROGRAM AT GILA CROSSING DAY SCHOOL

A. The Community.

Gila Crossing is situated on the Gila River in the Gila River Indian Reservation a few miles southwest of Phoenix. It has a population roughly estimated at about 1285 people who are mostly Pima and Maricopa Indians.

1. History.

After what was loosely called the "Forty Years of Drought" at the end of the Nineteenth Century, the Pima and Maricopa Indians left the Gila River, where they had previously been able to raise abundant crops. They were no longer able to raise their crops because of the drought and also because the water in the Gila River had been diverted upstream by the white and Mexican farmers.[1]

Most of them accepted the invitation of the Indians farming in the Salt River Valley to settle near there and began developing acreages on what is now the Salt River Indian Reservation. This movement of people was away from those communities which had depended on a steady flow from the Gila for irrigation water, and toward the few spots on the reservation where seepage water was available most of the year. This seepage water was located in three spots where the underground flow of the river came to the surface for short distances. Blackwater was settled about 1870, Gila Crossing about 1873-74, Maricopa in 1877-88, and Santan in the early 1870's.[2]

This showed the adaptability of the Indians to changing conditions. But the United States Government was slow in taking measures to see that all of the waters that belonged to these people were not diverted by the white settlers. And soon the Pima villages were disorganized.

During the 1890's the United States Government established day schools, including the one at Gila Crossing. These day schools were only intended to keep pupils through the first three grades, after which those who wished to continue were transferred to the newly organized Phoenix Indian School where six additional years might be completed.[3]

Many of the Phoenix Indian School graduates did not immediately return to the reservation. They sought to make use of the skills thus acquired in school to earn a living, usually in Phoenix.

The water shortage forced the Pima villages to relocate and to separate themselves from each other. This tended to disorganize the tribes and when, later, the land on the reservation was divided among the Indians in allotments of ten or more acres per person, the families of the communities were further separated and the old Pima tribal system of villages and authority were completely disrupted and made non-operative.[4]

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1. Hackenberg, Robert A., A BRIEF HISTORY OF THE GILA RIVER RESERVATION, University of Arizona, Tucson, Arizona, 1955; p. 43.

2. Ibid., p. 43.

3. Ibid., p. 55.

4. Ibid., p. 62.

Thus, we find the settlement of Gila Crossing was established about 1873-74 with a not-too-well-knit organization and a not-too-hopeful outlook for the future.

2. Present Composition.

Today, the settlement of Gila Crossing has a population of approximately 1285 Pima and Maricopa Indians living on their allotments scattered about the reservation.

I visited the community to find the people living mostly in the "sandwich" type houses. There were a few more modern houses of lumber, and even of cement block, but these were the exceptions.

There is a school operated by the Bureau of Indian Affairs called the Gila Crossing Day School, which has previously been mentioned. And not too far away is the St. John's Mission, a Catholic boarding school.

A few of the people work on their farms. Here and there, one can see acreages under cultivation. I even heard of one man who owned some cattle. But most of them work off the reservation on the nearby farms owned by non-Indians. Right now many are chopping cotton, some are cutting grain or doing other farm labor.

B. Past Efforts at Community Development.

At first, some of the younger people who had graduated from the Phoenix Indian School worked at jobs in or around Phoenix. They tried to stand on their own feet. As Hackenberg states:[5]

> They were not always able to support themselves at the level which they desired, perhaps, but they were all making a living, and many were making remittances to the reservation assisting their families.

Another group went to a section a little north of Gila Crossing where there was a little seepage water and tried to farm cooperatively, hence the name -- Cooperative Colony.

The starting of the San Carlos Project was regarded by many of the younger Indian School graduates as a new opportunity from which they might benefit. After 1924 they returned to the reservation in droves, many leaving the paying jobs they had at the time. But they did not realize that it would take so long to construct the necessary irrigation works, canals, the reservoirs, etc. As Hackenberg wrote:[6] "Having returned after quitting their jobs, they found there was nothing for them to do except 'dangle their feet in a dry ditch and wait for water' --."

The Indian Agency tried to furnish the Indians with farm equipment and tools and even loaned money to some of them. But they did not have enough tools or equipment to go around; neither did they have a sound provision made for the repayment of these loans. The purpose of a loan and its difference from a gift or a relief measure was never explained to these people. And since much of this money was never repaid, these debts were cancelled in 1954.[7]

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5. Ibid., p. 62.
6. Ibid., p. 69.
7. Ibid., p. 67.

The depression, the war, and the government's policy of giving relief to the unemployed did not help to build self-reliance in these people. Today, many seem to be apathetic; they seem to have little hope, in view of the happenings of the past, for anything better in the future.

C. Proposed Community Development Plan.

1. Objectives.

Two basic aims of community development are (1) to find effective ways of stimulating, helping, and arousing people to induce change, and (2) to help people adapt their way of life to include these changes.

The Bureau of Indian Affairs says:[8]

> --- this is the objective we have set for the Pima Indians, that their standard of living, their homes, their place in the community, shall all be comparable to that of the white farmers who live across the road from the reservation. ----This is a ver very practical and possible goal to set for these people and requires only the cooperative effort of all concerned to make sure of its accomplishment.

Psychologists and educators tell us that:[9]

> The fact that understanding, a form of self-motivation, must precede action, is an insight gained from the educational psychologists, that has proved most helpful in the learning process. This is applicable to every learning situation and to every human being. People seldom change ways of behavior unless they see a reason for such change, unless they have studied, evaluated, and accepted for their own the validity of a new process.

We see, then, that until the Indian himself sees the need for some change or improvement, unless he himself sets the goal, then he will not cooperate, will not work to try to reach them.

Our objective in any community development program must be to arouse within the people of the community an awareness of the need for change. And we must let him set his own goals.

(a) Long range; short range.

The long range plan which I would suggest is based on what the Pimas themselves feel that they need. Among the material needs which they have listed is the need for water for their farms and for their homes.[10] But this requires so much

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8. Bureau of Indian Affairs, POST-WAR PROGRAM FOR THE GILA RIVER PIMA-MARICOPA RESERVATION, United States Department of the Interior; 1944; p. 40.

9. Jordan, William C. ELEMENTARY SCHOOL LEADERSHIP, McGraw-Hill Book Company, Inc., New York, 1959; p. 185.

10. Paxton, S. Gabe, Jr., WE ARE THE PIMA, Pima Indian Agency, Sacaton, Arizona, 1960; p. 28

outlay of money, time, and effort, that I would not think it wise for the people in the Gila Crossing area to tackle until they have had quite a bit more experience in working on community projects and have learned through having had success in these other activities or projects, how to work together in a democracy.

In talking with the school children and with the parents, I would try to find something they see the need of doing which would be within the limits of their capabilities, something that would not involve waiting too long to see the results.

I do not teach at the Gila Crossing Day School, but I visited it one day and talked with Mrs. Shea. I conversed with an Indian woman who lived in a house just outside the school grounds; I noticed the people filling large milk cans with water from the water hydrant by the side of the road just outside the school fence. Then I rode around the reservation, observing the houses and lands, the ramadas or "coolers" under which many of them sat as they watched us pass. What struck me as I rode around was a clearing where apparently the young people of the community could play ball. There was a clearing and a ball diamond of sorts.

Would improving this play area make a good short range project for the community?

2. Initiation.

Before deciding that this would make a nice project for the people of Gila Crossing, I would talk it over with the children at the school to get their reactions. I would discuss it with the parents and the members of the Tribal Council. In the course of these conversations, I would ask about bleachers, and about lights so that they could have night games. I would inquire about the utility poles and wires I saw running through the reservation. I would give the people time to think about these things and about how such a play area would give the children and youth a place for wholesome recreation. Then, if the people take up the problem as theirs, I would give them all the encouragement and assistance I could.

The project, then, has been initiated and the people can move forward.

3. Organization.

I would seek to work through groups, such as the Tribal Council, the Parent-Teacher organization, the Women's clubs, and any youth clubs in the area. There must needs be many meetings as the community works together upon this project. They might decide to work through the Tribal Council or to elect a coordinating committee which would structure the problem so they could bring suggestions back to the community.

A number of things need to be done before any work actually begins. These jobs could be assigned by the Council to various individuals or groups who are responsible to the community. Among these are:

(a) Find out who owns the land, whether it could be used for their purpose, and make arrangements for its use. If it can not be used for this purpose, locate a site that can.

(b) Examine the grounds and make suggestions for improvement, such as possibly: the building of bleachers, the installation of lights, even the building of a little stand for the preparation and sale of refreshments and soft drinks.

(c) Find out what steps must be taken to have lights installed, and the probable cost of same; also the same information is needed for the bleachers and refreshment stand.

(d) Find ways and means to do the project; how to raise the necessary funds, who will volunteer labor, etc.

These groups will report back their findings to the community. There will be many meetings and much discussion. But if the people want to do this thing, they will do it.

4. Role of the community worker.

The community worker, myself in this hypothetical case, must not try to impose her own ideas upon the community. I must let the community choose its own goals and let them work at them in their own way, even though these may not be the goal or the method I would have chosen.

Just in passing here, if the community leans toward something, some project or program that might not be so wholesome, the community worker might bring up some questions as: Is this plan of yours good for the community? Will it help the community to grow and improve, or will it hinder its growth?

However, even if in my opinion the community is wrong in some things, I, as the guide and counsellor, must let it have an opportunity to make its own mistakes and profit from them.

The role of the community worker is to guide, to be a resource person, perhaps -- at least, a person who can help them find out the information they might need. I could make suggestions, ask questions, and try to show the advantages and disadvantages of certain methods or actions. I would not be the mover, but the catalyst that would help the community to move.

5. Anticipated outcomes.

The outcomes I anticipate from the work of the community on this project will be many:

(a) The children, youth, and in fact whole families, will have an improved recreation area where they can play or watch others play.

(b) The profits, if any, from the sale of refreshments can be used to help defray expenses of this and other projects.

(c) They will learn how to make bleachers and a stand.

(d) They will learn how to go about getting needed information, such as: Where is the light and power company located? Whom do we see about lights for our field? For our homes?

(e) They will learn how to work together and in groups.

(f) They will learn what a community can do if all the people work together.

(g) Best of all, they will learn how it feels to work at something and succeed; they will learn pride of accomplishment and pride in themselves as a community.

D. Evaluation of the Plan and its Prospects.

The plan of having the community work on the improvement of the play area does not seem such an ambitious project. It will not have world-shaking effect; in fact, probably the people in the nearby non-Indian communities may not even notice it.

Of course this is only an hypothetical plan since I am not actually working in that area. But if a community worker could act as a catalyst, could arouse the interest of the people in this idea of providing an improved recreation center for the community, if the people could identify themselves with this problem and make it theirs, the plan will succeed; it is something they can do.

The test of the effectiveness of a community development is whether or not the people will continue making improvements without the aid of the worker. I think the people will continue to make other improvements after they have had this experience, since it was not a project imposed upon them, but one which they decided they wanted to do.

This experience will give the community pride in their own accomplishment and will lead them to think of other things they would like to do, perhaps. For instance, they might decide they wanted a basketball court, or a sewing and laundry room where the women could sew, wash and do their ironing. They might decide to build a workshop where the men could work on their pickup trucks.

Each successful project planned and carried out by the community will lead to another until, eventually, they will feel they could tackle the problem of adequate water supply for their homes and their farms. This, and many more things, they can do if they decide that they want to get together and work to find a solution to their problems.

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THE MARICOPA SEVENTH-DAY ADVENTIST MISSION

by

Madelen C. Hamilton

July 17, 1962

THE MARICOPA SEVENTH-DAY ADVENTIST MISSION

I. Introduction.

The Maricopa Seventh-Day Adventist Mission is located in what was once the Cooperative Colony in the Gila River Indian Reservation, eleven miles southeast of Phoenix. I had heard and read a little about this Mission and a number of questions occurred to me, the most pertinent being:

1. Why is the Mission there?
2. Who are the people it serves?
3. What is the Mission doing to help the people of this community?

With these questions in mind, I made a number of trips out to the Mission, talked with Mrs. Willfred Rathbun who, together with her husband, operate the Mission and teach in the Mission school. I drove around the reservation with Mrs. Rathbun to see the homes the people lived in and to find out if any farming was being carried on. I even attended services there at the Mission one Sabbath and had an opportunity to converse with the members of the congregation.

II. History.

During the course of my conversation with Mrs. Rathbun, I learned that the Maricopa Seventh-Day Adventist Mission was founded about 1920 by Orno Follett, a man who had trained to be a missionary to the Far East but had found his life work, instead, among our Arizona Indians.

The Seventh-Day Adventist Church Conference leased the land or, rather, was given permission by the Indians to use the land, and there erected the first building which was the chapel. Orno Follett held church services on the Christian Sabbath, which is the seventh day of the week or Saturday, and on week days taught school in a part of the chapel. Later, Mr. and Mrs. Follett went to work with the Navajos in Holbrook, being replaced by a Mr. and Mrs. Stahl. The Stahls erected the present school building and the house which serves as a home for the workers. Mr. and Mrs. Willfred Rathbun came to the Mission eleven years ago; they teach in the school and do missionary work among the people.

This was not the first Christian denomination to work among the Indians in this area. Charles H. Cook had come to the Pimas as a teacher in 1870 and later, in 1890, became a missionary for the Presbyterian Church on a full time salaried basis. This church provided a substitute for much of the old village organization that was fast disintegrating at that time. An elder, usually the one-time village chief or medicine man, became once more a figure of authority and a leader in community affairs. This church also brought the Indians a system of idiology or system of values and beliefs.[1]

The beliefs of the Presbyterian Church were subject to some reinterpretation by the Pimas. The emphasis on the afterlife, seems to have been removed somewhat. Sermons and exhortations by the Presbyterian Pimas urged "good" behavior, not for any rewards in the afterlife, but because of the rewards and punishments which an individual will receive in this world.

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[1] Hackenberg, Robert A., A BRIEF HISTORY OF THE GILA INDIAN RESERVATION, University of Arizona, Tucson, Arizona, 1955; pp. 50-53.

Soon another religious sect came upon the scene. The Catholics, who had previously tried to enter the Reservation and had been refused, were now allowed to enter. And in 1890, they built a school and church at Gila Crossing which we know as St. John's Mission. A second church and school were soon built at Bapchule in the Casa Blanca District. The Catholics made many converts and today claim one-third of the reservation's population as members.[2]

Speaking of the education of the Indians in the early days of our government's dealings with them, Betty Stirling said:[3]

> The Indian Service took the position that religious teachers would be better for these people than the Army, and consequently, turned the Navajos over to the Presbyterian Church, while other tribes were apportioned to other denominations.

Later the Bureau of Indian Affairs had their own schools for the Indians and, more recently, the policy has been to let these children go to nearby public schools whenever possible.

Cooperative Colony,[4] where the Maricopa Seventh-Day Adventist Mission is located on the Gila River Indian Reservation, was formed about 1900 when some of the younger Pimas who had graduated from the Phoenix Indian School decided to use their newly-learned techniques by farming cooperatively in that area where there was some seepage water. They had some small measure of success, but the economic base of the Cooperative Colony was destroyed when the Coolidge Dam completely shut off the water supply in 1928. Many of the people left; however, the land was divided into allotments among the Indians in a first-come-first-served basis. Those who live in this area now are these Maricopa Indians and their families who were never subjugated by the Indian Agency.

III. Present Efforts.

These Pimas and Maricopas, then, are the Indians whom the people at this little Mission are trying to serve. They farm a little, raise a few cattle, or work for some of the neighboring white farmers. Some work very hard but on the whole, they seem very listless and apathetic.

An incident that occurred on my first trip to the Mission illustrates this. Mrs. Rathbun wanted to visit an elderly lady whose husband had just died the week before, so I took her there. We found her sitting under a "cooler" or ramada with her son and granddaughter. After talking with her for some time, this old lady said that she could not come to services for awhile, because she had no transportation. Mrs. Rathbun offered to go and pick her up. Later, I asked Mrs. Rathbun concerning the son we had just seen and talked with.

Couldn't he bring his mother to the Mission? (No, he did not have a car.)

Where does he work? (He doesn't work.)

What does he do for a living? (Nothing; he lives on his mother's pension check.)

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[2] Hackenberg, Robert A., op. cit., p. 53

[3] Stirling, Betty, MISSION TO THE NAVAJOS, Pacific Press Publishing Association; Mountain View, Calif., 1961; p. 37.

[4] Hackenberg, Robert A., op. cit., p. 57.

I thought of what Dr. Pedro T. Orata said in the preface to his book:[5]

> What is most discouraging is that, because of the many years of the dole system, many of the Indian people have lost all ambition to earn their own living and to manage their own affairs. And yet it seems clear that they must not continue to be wards of the United States Government indefinitely. Their salvation lies in their own hands. Education -- fundamental education -- must help them to achieve self-support and self-government.

This, in a way, is what the Maricopa Seventh-Day Adventist Mission is offering to the people of this colony. Their philosophy of education, as given by Mrs. Rathbun, is: "To restore in us the image of our Creator and to educate the physical, mental, and spiritual powers, thus preparing the student for the joy of service."

This philosophy translates itself into actions as follows:

(a) The physical.

They visit the sick, take them to the doctor or the hospital if necessary.

They teach the people about healthful diet and better ways of preparing food.

They teach about the ill effects of tobacco and alcohol and encourage the people to refrain from using these things.

They teach them habits of cleanliness in their persons and in their homes. A shower with warm water is always available at any time.

A health clinic is held one day a month in a room on the premises.

(b) The mental.

The Rathbuns teach all phases of the regular curriculum in their school.

They give studies of the Bible.

They study nature with the children.

(c) The spiritual.

The Rathbuns give Bible instruction to young and old.

Mrs. Rathbun states that: "When children are taught the Bible, they learn about ideas instead of things."

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5. Orata, Pedro T., FUNDAMENTAL EDUCATION IN AN AMERINDIAN COMMUNITY, Bureau of Indian Affairs, United States Department of the Interior; 1953; preface.

This brings to mind a conversation that occurred between Dr. W. W. Pater, Director of Health Service in the Navajo Area, and the famous Dr. Hsu that led the former to make the following obersvations:[6]

> For to gain the whole world and lose one's own soul, is the danger of all men. And being as they are, very poor, and being more sick in body than most men, and being on the average, very retarded in material development, the Indian must now struggle to gain the world; as groups and as individuals they must force their attention and their efforts toward the world. And the Indian Service must similarly force its attention toward the world; it must ceaselessly try to program for the Indians -- with the Indians -- a conquest of material opportunity. This preoccupation must reach through and through the Indian Service and Indian life.
>
> And to lose one's own soul while gaining the world is the danger of Indians as of every race and of every person. Nor by preachment alone -- nor by any formalism -- can that danger be overcome.

And that, after all, is why this little Mission is here among these people -- that they might see something of the image of their divine Creator who is God of love, that they might be drawn to Him and pattern their lives more after His.

IV. Suggestions for improvement.

The following suggestions for improving the activities of the Maricopa Mission are given here, not because I feel they are any better than any the workers of the Mission are using or can think of, but because, in any effort that concerns itself with the improvement of the community, the people in the community must take an active part, must see the need and be impelled by their own inner desires to do something about it.

1. Obtaining food for the noon meal.

Surprisingly enough, since this is a sectarian school, the children attend school free of charge, the church conference paying the teachers' salaries. Lunch is also served free. But where does the food come from?

Mrs. Rathbun said that most of it was donated by different organizations. They also receive some government surplus food. Several mothers take turns cooking and serving the noon meal and these mothers sometimes have "Bake Sales" to bolster their supplies.

It seems to me that if the parents could be made aware of how much better it is for them to find some means of obtaining the food and supplies without depending upon donations, that they would want to do something about it.

Instead of having small "Bake Sales" to cover the cost of a few items, couldn't they think of some larger project that would involve more of the community in making a cooperative effort? Could they, for example, have a community "Fair" where some of their arts and crafts could be sold for profit?

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[6] Office of Indian Affairs, INDIANS AT WORK, A NEWS SHEET FOR INDIANS AND THE INDIAN SERVICE, United States Department of the Interior, Washington, D. C. 1935; pp. 1-4.

Some one else might suggest that the school children, with the help of their parents, could raise a vegetable garden and even raise chickens for the eggs. I noticed some boards lying on the ground on the back of the premises which might be used for building a chicken coop.

Once the idea catches on, the people themselves could think of many other suggestions.

2. Building a recreation center.

The people here probably have trouble keeping their children out of mischief as do those in other communities. While riding around the reservation, I saw places where children were playing in irrigation ditches. The parents must be made aware of the dangers in this practice. Also, I saw no play areas except near Gila Crossing where there is a ball field. But this is too far away for the children near the Mission here.

Once the people of the community are aware of these needs, they would more than likely want to work together cooperatively to get a recreation center for their community. The people will think of other things they want in their center besides a swimming pool and a ball field.

3. An outlet for some of their arts and crafts and other work.

As the people work together in their drives to gain funds for some of these worth-while projects, they might want an outlet for some of their work, some means where they could place their arts and crafts on display for sale. This would not only give them a feeling of pride in their own native arts and crafts, but also give them an incentive to work.

All of these suggestions are subject to the approval of the Tribal Council and the people of the community. If the workers at the Mission could act as catalysts to get the community started in some constructive activities, they would not only be helping the community, but they would be helping to further their own work.

10. A Mission for the Indians, by the Indians.

Betty Stirling made these remarks in her book:[7]

> The rise in educational level has more than one implication. As Navajo young people become more familiar with the American language, and hence with American thought and ideas, they understand Christian teaching more easily. But at the same time they may become much more selective in what they choose to accept, and they notice more quickly the discrepancies in the teachings of the different missions, and even more important, the vast gulf between mission teaching and ordinary American practice. None of this is calculated to make the lot of the missionary easier. Where formerly he needed only to get across certain ideas -- a difficult job at best -- now he must get across some ideas and refute a multitude of others.

This is true for the Pimas and Maricopas as well as for the Navajos. They are not only scrutinizing the doctrines and teachings of the different Christian denominations more closely, but they are noticing whether or not the non-Indians who profess to believe these teachings are living up to them.

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[7] Stirling, Betty, op. cit., p. 134.

When I visited the Sabbath services at the Mission one Saturday, I was happy to see 25 Indians in attendance. An Indian acted as Superintendent, but a non-Indian taught the lesson. As I looked around, I noticed that the non-Indians, who seemed to know their lesson fairly well, sat in a block toward the front -- all 17 of them forming a pressure group for the 25 Indians who sat as mere on-lookers at the back.

Why?

Was this Mission for the Indians or the non-Indians?

As I moved to sit in the back with the Indians, I was reminded of a situation in which I and many other mothers have sometimes found ourselves. There have been times in the experience of many mothers when they were so busy attending to the wants of the neighborhood children who had dropped into their homes, that they could not attend to the needs of their own children.

If this Mission is being operated to help the Indians, then they must be free to take a more active part in the services. This they cannot do when these non-Indians, who can read so much better than they, are present to give quick answers to the questions concerning the lesson. An Indian who had stood up to read something gave almost abject apologies because of his mistakes which, I am sure, must have been aggravated by the presence of these non-Indians.

The Indians live mostly in "sandwich" type houses and do not have the money to buy nice clothes to wear to church. It is no wonder that, in the presence of these non-Indians, the Indians sat back and took no active part.

If these Indians are to learn from attendance at these church services, they must be the ones to take the leading roles; they must have the freedom to make mistakes and learn by them. When the people of the community can feel that this Mission is really their mission, then I believe more of them would attend and would listen to what the church has to offer.

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COMMUNITY DEVELOPMENT FOR THE FORT BELKNAP SERVICE AREA MONTANA

By

Henry C. Miller

Community Development Plan
by
Henry C. Miller

This program plan is for use on the Fort Belknap Service Area.

The above is an employee of the U.S. Public Health Service, Div. of Indian Health. He carries the title of Education Specialist (Community Health). Included is a list of some of his duties.

1. Interpretation to health staff of cultural patterns, health practices, and health education needs of Ft. Belknap Indians.
2. Development of community health program through use of educational media and group discussions related to reduction of infant mortality, tuberculosis control, communicable disease control, malnutrition, insanitation, etc.
3. Relationship with community and tribal health groups in furnishing advice and consultation and in encouraging community interest in health education.
4. Development of health teaching materials for use in conducting interest in health education.
5. Participation in conferences attended by Indian leaders and groups interested in bettering Indian and community health.
6. Cooperation with Bureau of Indian Affairs school officials, Public School Officials, Public Health Service, Sanitarians, Public Health Nurses, other Bureau of Indian Affairs and Public Health Service staff, in obtaining and utilizing information on health conditions of Ft. Belknap residents, and in integrating health education activity with other activities in a full field health program.
7. Show initiative in recommending modification of policies and procedures and in adopting effective techniques and aids to improve the health education program.
8. Do accurate statistical analysis of records and reports.

The above is a list of requirements prepared by the Civil Service Commission.

The above named person is known to members of the Fort Belknap Reservation as a community worker to a few members, as an "active" member of the health "team" to others and as a "resource person" to others.

In order to better understand the problems, and to understand the reasons behind some of the Community Workers activity, and to evaluate this paper, the Community Worker will include a brief basic data, which follows.

I. Geographic - Economic - Social Characteristics

BOUNDARY OF SERVICE UNIT: The Service Unit Boundary extends north to the Canadian border, south to the Missouri River: east into Phillips County and west into Liberty County. It includes; Hill, Blaine, Phillips and parts of Liberty and Chouteau Counties of North Central Montana. Fort Belknap and Rocky Boy's Reservations are within the boundaries of the Service Unit.

Fort Belknap Reservation: The present reservation is a portion of the territory set aside in 1855 as hunting grounds for the Assiniboine, Blackfeet and

Gros Ventre Tribes. The area was reduced in size and divided into three reservations: Blackfeet, Fort Belknap and Fort Peck in 1888.

The Fort Balknap Reservation originally included 651,119 acres. Nearly all of this land is still Indian owned.

Rocky Boy's Reservation. This reservation was created by Executive Order in 1916 to provide a home for Chippewa Cree Indians who had not been included in treaty negotiations. Many of these Indians had migrated to the United States from Canada after the Riel Rebellion. The original reservation included 107, 073 acres. The land is totally Indian owned, and assigned to tribal members. On Fort Belknap, land ownership is as follows.

Indian owned ------------- 595,081 acres
Tribal owned ------------- 135,247 "
Allotted Lands ----------- 436,041 "
Alienated Lands, Including School, Bureau of Reclamation, Fee Patent and others --------------- 31,629 acres
Turtle Mountain Reserve---Owned by Chippewa and Cree Indian people living on the Fort Belknap Reservation and located in the service area but not part of the fort Belknap Reservation.
------------------------ 49,579 acres

Land Usage:

Fort Belknap. Much of the land is suitable for grazing or dry land farming. Irrigation water is available in some sections of the reservation. The southern portion is mountainous and at one time was heavily forested. Forests were destroyed by fire.

Rocky Boy's Reservation is located in the Bear Paw Mountains. Most of the land is fit only for grazing cattle. A limited amount of land is available for agriculture in the small valleys.

Topography of Reservations (Montana):

Fort Balknap: Except for the southern end of the reservation, which is mountainous, the land is a rolling prairie. The northern end of the reservation is the Milk River Valley which is suitable for farming.

Rocky Boy's: This reservation is located in the Bear Paw Mountains with only a few small valleys suitable for habitation.

Weather:

The weather for both reservations is similar. Temperatures vary from 100+ degrees in the summer to - 45 degrees in winter. Heavy snowfall, wind, and ice create problems in the winter.

Principal Settlements:

Fort Belknap: Hays------------- Mostly Gros Ventre, Chippewa, Crees.
Lodge Pole------- Mostly Assiniboine, some Gros Ventre.
Beaver Creek----- Gros Ventre, Assiniboine.
Valley----------- Gros Ventre, Assiniboine, Cree.

Rocky Boy's has four districts: Cree and Chippewa assignments in each area:

Parker Canyon
Haystack
Sandy Creek
Sangrey

PRINCIPAL OFF-RESERVATION SETTLEMENTS:

Many of these off-reservation towns have enrolled Indian people living in them, and they are eligible for preventative and medical care, but in many instances, because of their situation off of the reservation, do not participate in community Indian programs.

Community	Population, est.	(Miles from F.B.Agency)
Harlem	1,228	4
Chinook	3,800	25
Havre	9,200	47
Malta	2,750	44
Great Falls	75,000	161
Billings	74,500	208

Rocky Boy's		(Mileage from BIA Agency)
Box Elder	310	11
Havre	9,200	38
Great Falls	75,000	83

Roads:

Fort Belknap: U. S. 2, a paved highway, crosses the northern part of the reservation. The Hays highway branches off U.S. 2 near Fort Belknap Agency. It is paved and extends south to highway 19, a direct route from Harlem to Billings. Other reservation roads are gravel and dirt and passage to many homes is difficult in winter and spring months.

CULTURE

Fort Belknap Indian people living on the reservation could be classified as laissez-faire. There is little real leadership. The older people are in favor of termination of governmental control. All people on the reservation speak English, some speak French, and a few can speak Assiniboine, a few can speak Gros Ventre. Because many of the people have lived and worked off the reservation, they have to a large extent adopted the customs of the non-Indian. There is no struggle, exhibited by other tribes, for industrialization, protection of Indian rights, etc.

Dress

Ft. Belknap dress is much the same as that of non-Indians living in rural Montana. Although members of both tribes (Assiniboine and Gros Ventres) attend Indian locale ceremonials, no large celebrations are sponsored or conducted on the reservation. Alcoholism is considered a problem.

Rocky Boy's: Tribal members seem to be in a true transitional period. Little initiative or organization is evident on the reservation. Due to the time spent off-reservation in search of employment, there is a high degree of intermarriage with non-Indians. Despite lengthy association with the dominant culture, Indian culture seems well organized. Several large Indian celebrations are held each year. The use of peyote is considered a problem by some but the Community Worker does not share this opinion.

Religion

Fort Belknap: The reservation is predominantly Catholic. There are five churches on the reservation: two Catholic, including the mission at Hays, and two Christian Alliance churches located at Hays, Lodge Pole, and an Assembly of God church at Lodge Pole.

Rocky Boy's: There are two churches located on the reservation, a Lutheran and a Catholic church. Many of the members are followers of the Native American Church.

Organizations:

Fort Belknap: Valley 4-H clubs, Hays and Lodge Pole schools have PTA groups. Lodge Pole, Valley, and Hays have Dance Committees which plan Indian dances and are responsible for obtaining food for these celebrations, Boy Scouts (Valley) and the Christian Mothers group at Hays.

Rocky Boy's: V.F.W., Auxiliary, Dance Committee, Recreation Club.

Environmental Factors: Environmental factors vary little between the two reservations. Homes are primarily one and two room frame or log structures. There are, however, large three to four bedroom houses built by primarily independent ranchers.

Over 50 per cent of the people on each of the reservations use water from unsafe sources, and have inadequate sewage disposal facilities.

Rocky Boy's: All roads are gravel or dirt. Transportation is severely handicapped in winter months.

Population:

Fort Belknap: There are 2560 Indians enrolled on the reservation, with an estimated 1600 enrollees and 2000 landless Cree - Chippewa living immediate to the reservation. Population varies, depending upon the season. During summer, and fall months, Indian people tend to leave the reservation for employment. There are very few full bloods on the reservation. In winter months, the Indian people tend to return to secure welfare assistance.

Rocky Boy's: The enrolled population is 1,396 on the reservation and about 800 living immediate adjacent to the reservation. Population may, in summer months, drop to 400 members, but most of these return during winter months. Full bloods are about 29%.

Government:

Fort Belknap: The reservation governing body is a twelve man community council. The council is composed of six Assiniboines and six Gros Ventres members. The Tribal constitution was ratified in 1936. A health committee has been appointed and meets at regular intervals.

Rocky Boy's: The reservation governing body is a nine-member business committee. The committee has appointed a health council which meets at regular intervals.

Economics:

Fort Belknap: Tribe and family income is very meager in comparison to non-Indian standards. The tribe sponsors cattle raising and farming enterprises for members. Principal sources of income are: wages from seasonal work, land leases, agriculture and welfare. According to BIA records, 87 per cent of the reservation families receive some financial assistance from welfare funds each year.

Rocky Boy's: The economic situation on the reservation is bad. The tribal government makes 160 acre assignments of land to families. Each family unit is granted a permit to graze fifty head of cattle on tribal range. Most of the land is not suitable for agriculture. Primary sources of cash income are from seasonal wages, welfare. 90% of the reservation families receive welfare income part or most of the year.

Education:

Fort Belknap: The educational set up for the reservation leaves much to be desired. There are several one-room public schools serving isolated communities. The only high school on the reservation is a Catholic parochial school at Hays. High school students not attending the Catholic school have to be transported considerable distances or sent to BIA boarding schools. New additions have been constructed at the Hays and Lodge Pole schools. Though new additions have been built, additional facilities need to be built to accomodate additional children. About 1/3 of the children attend off-reservation schools in peripheral towns.

II. Health Services Currently Provided

A. MEDICAL CARE

1. Hospital: A Public Health Service Hospital at Harlem, Montana, provides all hospitalization except for some major surgery, emergency and complicated medical and obstetrical cases, and with 27 beds and 18 crib beds. 2. Contract hospitals providing care to beneficiaries are located in Havre, Great Falls, and Seattle, Washington. Emergency care is provided at any hospital when necessary.

Outpatient Care

Outpatient care is provided at Rocky Boy's Field Station, Hays Clinic, and at Fort Belknap Hospital at Harlem. Physicians are attending these clinics.

Dental services are provided at both Rocky Boy's and Fort Belknap reservations.

Public Health Nurses and Sanitarians are assigned to both Rocky Boy's and Fort Belknap reservations.

Other services are available from other agencies, including Montana State Board of Health, Crippled Children's Services, Laboratory Division, (State Board of Health) Health Education. Visual aids are obtainable from state and other sources, and Voluntary Health Agencies are also available for consultation and assistance.

III. Mortality Causes

Deaths by Cause were - 1960

- Accidents, Non-motor.
- Pneumonia.
- Heart Diseases.
- Symptoms, senility and ill defined.
- Diseases peculiar to infancy.
- Malignant Neoplasm.
- Vascular lesions, Central Nervous System.
- Diabetes Mellitis.
- Nephritis and Nephrosis.
- Birth Injuries: Postnatal Asphyxia.
- Infections of Newborn.
- Homicide.
- Carcinoma.
- Accidents - motor.

Morbidity

- Pneumonia
- Diarrhea
- Measles
- Chicken Pox
- Tuberculosis
- Mumps
- Hepatitis
- Diphtheria
- Influenza
- Gonorrhea
- Dysentery
- Whooping Cough
- Puerperal Sepsis
- Pneumonia, Newborn
- Syphilis
- Otitis Media
- Trachoma
- Others

During the past four years that the C. W. has been working on the Fort Belknap Service Unit, he has been working on the following health problems. (Some of these problems have required community organization and some adult education.) In 1959, the primary health needs were:

> Morbidity and mortality due to respiratory diseases (including otitis media, pneumonia, and influenza.) Major contributing factors include inadequate medical care and failure to seek early medical care by the Indian people. The community worker has strived to improve community, school, and clinic education programs. He has emphasized the importance of preventing infections and seeking early medical care. He has worked with tribal health groups and above groups.
>
> The Community Worker worked with other staff members and schools and tribal members in initiating a study to determine what was causing the high rate of otitis media (upper ear infections) on Fort Belknap Reservation.

Three groups of students with records of otitis media, including ear infections, ear aches, red swollen ears, and draining ears, were chosen from three schools. One school, Hays Public School, with a group of 12 children, was asked to give each of these children a prescribed amount of kynex, a long acting sulfa drug, at each noon meal at the school.

The second school, Lodge Pole, was asked to give each of 12 children a prescribed supplemental dosage of vitamin A, each day.

The third school was St. Pauls Mission School. 13 children at this school were the control group. Each child received nothing as a preventative for otitis media, but was treated for the infections when ill.

The study was carried on for eight months. Close supervision was done by the PHS. Records were kept up and the results were tallied at the end of the study. The Community Worker was responsible for relaying problems to the community, getting cooperation of school, community, and students, supplying kynex and vitamin A. to the schools as needed, instructing school personnel in the dispensing of these drugs.

Results of this program were:

Mission (Control) had a recurrence of otitis media. A total of 57 clinic visits were made.

Hays Public school: (Kynex.) During the first month, one of these students developed mastoiditis and had to have surgery. In addition, there were three clinic visits by other children during this period. No hospitalization was necessary.

Lodge Pole School: There were four clinic visits during this period. One case was referred to the hospital.

In concluding the study, it was decided that the vitamin A supplement was as effective as the long acting antibiotic (Kynex), that there could very well be a vitamin deficiency and that the Community Worker should engage the services of the nutritionist and determine what could be done in adult education program to supplement diets, also to determine the nutritional value of native foods (venison, potatoes, berries, etc.) During the next two years, the Community Worker asked for and was instrumental in promoting surplus commodities. In 1961, the community worker worked with the Interdepartmental Committee on Nutrition for National Defense, a group of physicians, and scientists, and technicians, connected with the World Health Organization. This group did a study on the nutrition level by doing physical examinations on Indian people living on Fort Belknap, checking and analyzing foods from the reservation, and making recommendations as to what food deficiencies, vitamin deficiencies and what should be done in an education program to promote better eating habits and to raise the health standards on the reservation.

Selling a program, such as the above, has proved to be very challenging to the community worker. It involved getting community interest in a problem which was difficult for most people to understand.

The Indian people of Fort Belknap are (like most non-Indians) not too responsive to health programs. When they are sick or ill, they are interested in health, but when they are well they don't want to be bothered.

Because of the inherited distrust or group frictions of one group of Indians to another, it has called for tact and great understanding by the C. W. to get community groups together to carry out programs such as the one above. In the past, the C. W. has used the monthly held tribal health committee as a place to air out problems and to present health problems and make recommendations for programs, or to listen to and adapt programs suggested by tribal members into the Public Health Program.

Much of the success of the above mentioned program was due to the cooperative work of tribe, USPHS, and the ICNND group. When, after holding community meetings, utilizing local communication media, having tribal members point out the need for the reservation peoples cooperation, the program was carried out. Over 60% of the reservation responded and had physical examinations, sat through long, dietary interviews and some brought food samples to be analyzed.

During the past four years, the Community Worker (Health) has been involved in the following program. Listed are some of these programs, whether successful or not and why, and some contributing factors.

Name	Sponsor	Success
1. Rabies Control Program	Tribal Council, Tribal Health Committee, USPHS	Partial

It was pointed out by the Tribal Council that there were many unwanted, unowned, stray and wild dogs and cats on the reservation, that these animals were a threat to livestock and people. The Community Worker, with the cooperation of the local staff, tribal members and other groups, planned a program to dispose of unwanted dogs and cats; to vaccinate for rabies the wanted or owned animals. This was a cooperative program, the tribe furnishing the exterminator, Law and Order cooperating, the Public Health Service providing the vaccine and giving the vaccinations.

This program would have been, and was to an extent, a successful program, except for interdepartmental friction among Area Office personnel. The day prior to the program, The Public Health Nurse and The Sanitarian Aide were instructed by their area office supervisors, not to help in this program because it was not in their "area". This left the Community Worker in a bind. However, the program went off and was well accepted by the community people. However, during later years, when there should have been a follow up of this program, there hasn't been any. The tribe has requested one. The Community Worker feels that this is one instance when area personnel were a hindrance. He feels also that this program, as the first program to be carried out on Fort Belknap by him, proved that the people could work together, and would, for a worth-while cause. Results of the program were 240 dogs and cats were vaccinated, and 400 animals were destroyed.

		Success	
2. Dental health:	Sponsor Tribe, U.S.P.H.S. Persons involved: Community Worker and Dental Officer, Local Communities.	Partial	Continuing Program

Because Dental cavities, and DMF (decayed, missing, and filled) rate was so high in the Fort Belknap area, the Community Worker carried on a preventative dental health program. This program included: issuing of a fluoride supplement to school children; working with school personnel in encouraging more education on preventative dental care; holding community meetings with Indian people to make them aware of the dental problem and to encourage them to improve their own and their childrens oral hygiene; to make them aware of the importance of diet. The Community Worker also obtained visual aids for the dentist, the schools and for the community meetings to better demonstrate the importance of toothbrushing, diet and fluoride in dental health.

In evaluating this program, which is a continuing program, the only guides to work by were the statistics on the DMF rate among children. In 1958, the average 16 year old child had 18 DMF teeth. In 1960, this rate had not dropped, but in 1962, it had dropped to 15 DMF average. One of the side, or extra benefits, is the fact that with this program, there has been a more healthy attitude towards oral hygiene. Mothers are more apt to bring children in for preventative treatment. Children are better oriented to the fact that the dentist will help them instead of hurting them.

Pregnant women come to the clinic to see that their teeth are all right before the baby is born, realizing that bad teeth can cause complications.

3. Group Work and Community Organization:

This has been a program carried out by the Community Worker for the past four years. It has been necessary to have community organization before an adult education could be carried out. This has been a hard program to evaluate and to keep up. With the four tribes that live on this reservation, there has never, to my knowledge, been a real cooperative spirit. The Community Worker spent considerable time in getting to know the individual communities, understanding individual problems, getting to know elected leaders of the individual communities and the other (real) leaders. And to get the basic understanding over to these people that he wanted to work with them, and through cooperative measures, help to raise the health standards of these people. He utilized available resources, schools, missions, etc., audio-visual aids, commercial, rental, free, and others. He had resource people come in sometimes; these people were not from the health field but were persons who could help the particular community people with a problem that was particularly important to them.

There has been a measured amount of success in this program; success that has been measured by the fact that for the first several months, the Community Worker had to sell his program or to sell community meetings to the people, but now he acts on requests; requests from the communities for a program and requests from P.H.S. Staff.

As with all Government sponsored programs, there are many drawbacks and problems to community organization. One, the Community Worker works under new supervisors every few months, supervisors who aren't oriented to what he is doing and what needs to be done. Too often, the community worker finds that governmental regulations are such that it is hard to carry out a community program. Regulations such as "set working hours" 8-5, and regulations prohibiting use of needed equipment or buildings. Lack of funds at certain times of the year and supervisory personnel not acquainted with local customs programs and programs who try to evoke new programs without consideration of community groups, or change the Community Workers current program or cancel programs in existence without due consideration to the people whom have been involved. As with people, there are physical problems. In the valley area, residents are scattered out, there is no real community center. Some farmers in this area trade to the east of the reservation. Some trade to the west in Harlem. There is a need to develop community programs in this area and this will be one of the problems facing the Community Worker on his return.

In community work, it is often necessary for this Community Worker to do Individual Adult Education and it is also necessary to do Group Adult Education. This has been carried on in any of a dozen major programs that have been carried on at this reservation. The Community Worker, in working with the tribe and the Sanitation program, worked with groups and went from home to home.

He has worked with 4-H groups and parents. He has taught First Aid to groups. He has served as a resource person in organizing PTA groups and as an official on tribal and local Indian ceremonials.

One of the programs that is currently being carried on by the Community Worker and will extend until 1964, is the care and maintenance of the Sanitary Facilities that are being installed through the joint cooperation of the Fort Belknap, Rocky Boy's tribe and the U.S. Public Health Service. Because of poor sanitation facilities, and because many of the people living on both reservations do not have a good sanitary, potable, water supply, Congress appropriated money under Public Law 86-121 to assist Indian people to obtain potable water in their homes, and to have good sanitary waste and disposal facilities. Primarily the Public Health Service is interested in this program to cut down on the large Gastro-intestinal diseases and other related diseases that are prevalent and which can be traced to poor water or poor waste disposal methods.

Because these facilities are new to a large number of residents, and because it is felt by the tribe, that the people should know how to repair and care for these facilities, the Community Worker has done a house to house education program. With the aid of flip charts, pictures and pamphlets, he has instructed on the methods of changing faucet washers, cleaning out storage tanks, changing pump leathers, how to keep facilities clean, and how to prevent sewage and septic tank plugups. Freezing has been a problem, especially with hand pumps and plumbing freezing and bursting. Showing people how to avoid this has been a part of the Community Workers program. If these facilities are not maintained, but allowed to break down, they will be abandoned.

While the Community Worker has been working on the above, he is also obtaining other information that he keeps as file reference. Information such as location of home, name of head of house, number of persons living in home, clan, degree of Indian blood, - (difficult) feelings about school, Public Health, BIA, needs (programs that they think would be of help) dental health practices, old Indian remedies, herbs that they sometimes use in curing diseases, and history of the tribe, etc.

The Community Worker has much work to do in this program. He would like to see every Indian family take full advantage of every thing that can be obtained through this Public Law 86-121. He needs to hold meetings in areas where there has been no work done to get the people to prepare their homes so that they can take maximum advantage of this program. The way the program is now set up, if the house is large enough, has electricity, it can have a pressure set up and inside bath and plumbing. They will not put in a bathroom if it cuts out bed space. They can not put in pressure systems where there is no electricity. Homes that do not qualify, are equipped with a "minimum" facility. (Drilled Well) sink and stand, outside latrine, garbage pit cover. Also to qualify, the house must be occupied.

Some arrangements have been made to obtain wood and building materials to expand homes. The Community Worker has met with BIA and PHS officials to obtain building equipment and tools for local people to work with. Community meetings need to be set up with sanitation personnel and other PHS staff to acquaint the communities with what is available.

The Community Worker needs to arrange for meeting places in areas where there have not been regular meetings. There are always a few people who distrust anything that is government. There are always those who don't do what they say they are going to do: (PHS Staff and Community). The Community Worker will, as he has in the past, serve as a mediator for these individuals, but will try to encourage complete cooperation.

New Programs

There are many programs needed on this reservation. Some can be done by the Community Worker. Some he can be instrumental in promoting. Some he can do little with.

Some of the programs requested by the Community Health Council are listed.

Venereal Disease Control: Because of increasing incidence of both syphilis and Gonorrhea, and because of the communities awareness of this increase, and because the staff has come to the conclusion that a preventative program is needed, the Community Worker feels that a program should be developed to include all boys and girls in high schools and all adults. The Community Worker feels that he will need the assistance of the Medical Officer in Charge and should use all visual aids that are appropriate for the group of people that he is working with.

Evaluation of a program will be in the decrease of known cases of venereal diseases.

Birth Control Program: Many adult residents - family heads - have requested sterilization to limit further family growth. Many of these requests have come from persons who have no medical reasons but because they have a desire to limit the number of children in their family.

The Community Worker has been aware of this problem for some time. He realizes that an education program needs to be developed which will involve the medical staff, the church groups, the Community Worker and the adults who are interested.

The Community Worker needs to get all information available on the work carried on in India, and in other places.

Sterilization, except where there is a medical problem, is not allowed as elective surgery. So, if the Doctors did have time, they could not perform this operation.

Since this is a predominately Catholic group, close working relationships with the church is needed. The churches are aware of the problems and have shown a willingness to cooperate.

This program will have to be a continuing program. It will need all the staff cooperation it can get.

Evaluation can not be judged or made by the decrease or increase in birth rate - but by holding education classes to give information out and the number of requests of individuals for further classes will be the determining factors on whether this is a success.

Duties of the Community Worker during the next few months will be many and varied. In many ways, the Community Worker feels that these extra duties reflect on the effectiveness or the success of individual programs. Often, the Community Worker feels that "Administrative" set up programs are detrimental to community development but must be carried out. Listed are a few of the duties that will be included in the Community Workers duties.

Orientation of "New" Medical officers.
In-Service staff education.
Ordering of material and equipment for other field personnel, (audio-visual pamphlets, etc.).
Arrange and carry out meetings for area personnel.
Provide materials for, and carry out adult education meetings in immunization programs, (polio), influenza, hepatitus, diphtheria, others.

Glasses program: Arrangements with ophthalmologist, paying for glasses, transportation, care and maintenance of glasses.

Special programs involving other staff as: Special Clinics: Planning, relaying information to community groups coordinating staff activities, etc., carrying out program.

Paper Work: Monthly reports, annual reports, program reports, vehicle reports, statistical reports. Community Worker spends approximately 20 hours each month on reports and paper work.

Special Committee Work: The Community Worker is usually involved on several committees which detract from health education, fire and safety, incentive awards committee, etc., christmas programs and others.

Special Community Projects: Organizational meetings for Indian dances and for western dances, first aid classes, sewing classes.

Counseling Service: The Community Worker is quite often called on to settle differences between tribal members and members of the PHS staff. Also, there are times when counseling is needed for Indian staff members.

Photography: The Community Worker is called upon to take pictures for tribe and for PHS on related subjects.

Press Releases: The Community Worker has the responsibility for writing and making up press releases for publication. The primary objective of this duty is to see that the community is informed as to the programs that are being carried on and informed as to the problems that are existing in the community. This includes radio, news, and a local reservation newsletter.

COMMUNITY DEVELOPMENT PLAN FOR A NAVAHO COMMUNITY

by

Wilmot I. Bidner

COMMUNITY DEVELOPMENT PLAN FOR A NAVAHO COMMUNITY

NOTE:

Saturday, July 7, 1962, I traveled through several Navaho communities with Mr. Ralph B. Johns, a member of the Community Development Department--Division of the Navaho Tribe, located at Window Rock, Arizona. We spent quite a little time looking at community programs and visiting Community and Chapter Houses. I will use this information plus my background with the non-Indian in Illinois Communities.

I. History and Background of the Community.

At the present time, the Navaho Tribe has a program for most of the communities of the Navaho Reservation, but in several cases, this is carried out only from the request of a community itself. When this occurs, then a community worker meets with them and they start working out their plans. I would like to point out that this approach is fairly new to the whole area, and it seems to be working very well. Most programs have been worked out in certain categories and are developed with the community in mind. In a few of the remote areas, the people are waiting for the Navaho Tribe to help them get started and there will be quite a lot of time elapsed before this happens. The plan calls for erection of a chapter, or community house in each area that proves through discussions and plans that they can and will support them. This is fine for the people, but does not meet all the immediate needs.

II. Present Composition of The Community.

I will not take any particular community, but will use one of the areas that requested such a plan as I propose to present. Here again I would be working through the Navaho Tribal Council and any other agency that wished to sponsor such a venture.

My plan would be to work with community development among the roots of the community, but not duplicate the work of the Chapter House itself. Of course, the work will need to be an outgtowth of discussions of the group along with my guidance.

From my discussions with Mr. Ralph B. Johns, they would like to have the individual homes be raised to a higher standard. A new community is in the process of being built at Navaho, New Mexico, so we would have a goal to shoot at. Now our plans would be to work on a much smaller area. It has become an established fact that the present Chapter House location is the best for their Community Center to be built. If they do not have one then we will work with the organized group from the Tribal Council to obtain one. In case they have one, we will go on from there. Again I would like to state these plans are to be discussed with a Community Council and all decisions will be made from them. I am to be an advisor who will bring all educational and experience that I have or can find to be used at their disposal. Here, again, I will have a clear understanding with the agency or agencies with whom I work. It will be necessary to keep them informed as to our progress and all existing plans we hope to carry out. These communities are anxious for improvement, but several are different depending on the location and their method of livelihood.

III. Past Attempts At Community Development.

I will use an example of an area that needs quite a bit of work. Many Farms, Arizona,--A community of the Navaho Tribe, has had some development work in the past with the B.I.A. Here they set up small experimental plots, but since this time it has been abandoned. Most authorities say there seems to be an abundance of underground water under this flat valley that could be used for irrigation. When you look at the results, now, the farms are quite inadequate and behind what they could be; also, they have an irrigation reservoir they use in critical periods with their crops.

They have not developed their homes and areas around them as much as they should have. The plan looks like it could have been salvaged, but it was a directive from the B.I.A., instead of a Cooperative Venture. Most of the communities, except the more progressive communities, have the same type of pattern. The B.I.A. in this type program has not used the Pilot Approach with the cooperation of the Community itself.

IV. Propose Plans Including How Determined, How To Be Initiated, What Organization, Role of Community Worker and Expected Outcomes.

A. How determined.

This plan will be worked out as I mentioned earlier after much thought and deliberation on the part of the community and myself assisting. Previously we will get approval on the things we can do from my "boss". This is essential for harmony. This is my first loyalty and the community second. This sounds cruel, but I know of no other way. In order to work out an example, I will continue with the one at Many Farms. We will discuss the things at hand that meet the problem that we are going to attach. Our assumption will be that they want to improve their homes and increase their farming techniques. These really are two problems, but either one is necessary before the other one can be accomplished. They are attached together very closely. After this has been worked out with the Community Council, then we take it to the Tribal Council or the agency I work for to get their approval. The plan is then taken back to the Community for their final adoption.

B. How to be initiated.

Our plan is adopted, and now we begin in earnest. Here I will have to make use of my knowledge, films, pictures and taking leaders to places that have the things we are trying to develop. We continually return to the Community Council to report our plans and have them decide together on our work. I must always remember I am there to help them, and not to use them only for me to climb up the ladder professionally.

We will start small and try to use examples as we proceed. Since the Chapter House is the center of the community, we will construct a model house, to be used for the care-taker, of the type that they would use on their own farm or dwelling. We would make all plans available to them and let them see how they develop. Any farming changes could be done here also, as the people come to this place for various community gatherings. The care-taker's home might seem like it was open to the community too much, but an understanding would have to be carried out so they could observe.

The Tribal Council has made it possible for members to get logs, doors and windows and some help for the roof of dwellings. They need skills in erecting the house and this is where Adult Education Classes would come in.

C. Organization Needed.

The Community Development could not be carried out without the work being broken up into Adult Education Classes. At this time, through the sanction of the Community Council, these classes would be organized. An organization would be worked out with key people in charge; my job would be to help each one progress. In case there were people in the area whose job it was to do this, through the B.I.A. or Tribal Council, they would be given assistance.

Outside agencies such as the State Farm Bureau, 4-H Clubs, Service Organizations, Commercial Companies, and other interested parties would be encouraged to take part. Here again they would have to understand it is the program of the Community and they are in it to only help. "Do not let the tail wag the dog". The Tribal Council, or my "Boss" should be repeatedly brought into the picture, so as not to build up friction.

D. Role of Community Worker (myself)

I have tried to insert into the treatise all along that I am the advisor only. One must understand that some decisions will have to be made, but none are to be, unless the Community Council gives their undivided approval. My place will be to work with them very closely as they will need directives. Most people are proud of success. The Pilot Program will not be publicized too much since at this time it is not certain it will be a success.

E. Expected Outcomes

This will depend on the ground work of the previous phases. We have to expect that there will be failures as we progress. The only answer to critics would be progress that has been so long in being carried out, will not always be according to plan. Failure may arrive but it need not be permanent in nature. The main thing is not to allow the community to know when this seems apparent. Our approach will be to sit down and evaluate why we didn't succeed on that particular venture and make necessary corrections.

The supposition is we would be improving their homes by building new ones, all native material that is available will be utilized, repairing ones that could be salvaged, adding windows, doors, and other improvements as the time progresses. We would check the possibility of getting a good roof and wiring of the homes if electricity is available. In cases where wells could be utilized, we would try to secure water system, even if under a crude type. Since I have been using the example of Many Farms, Arizona, the latter two could probably be accomplished.

Our Farm Improvement might have to be accomplished first, so that money would be available for the necessary expenditures. All of this will not be carried out in a short period of time.

At first, naturally, we have completed the model house at the Chapter House, insulated it properly, correctly put in our doors and windows and putting in other improvements. These jobs would all be accomplished by the community doing the work in Adult Classes. All members of the family would have helped in carrying out projects, through work, study groups; this will give them the incentive to carry these out at home. They will help with refreshments at the various meetings or work periods. "Not only the mind but the body needs to be fed." Now is the time to use publicity for the program. Success has been brought to them, and they will wish to share it with others. Coordinators will want to evaluate the program and decide if they wish to help in other projects. Of course we will need to evaluate our program also.

Yes, I expect this type of program to succeed, because most programs of this nature should be successful if the planning is proper and done in a cooperative nature. After all, these people are Americans and this is their home. Why shouldn't they want to feel the importance of success if shown the way?

V. Summary: Community Development Plan for a Navaho Community

These following essential points will summarize the enclosed plan:

1. History and background of the Community.
2. Present Composition of the Community.
3. Trip to Reservation with Mr. Ralph B. Johns.
4. Past attempts at Community Development.
5. Proposed plans
   a. How the plan was determined.
   b. How the plan was initiated.
   c. Example-Many Farms, Arizona.
   d. Model Home constructed at Chapter Center.
   e. How the organization is accomplished.
6. My role in the community.
7. Publicity of results.
8. Evaluation by coordinating agencies.
9. Evaluation by community.
10. Encourage family participation.
11. What determines success?
12. Why the Indians will succeed.

VI. HOW TO CONDUCT YOUR CHAPTER MEETING

THE CHAPTER OFFICERS' DUTIES

NOTE:

This set of Chapter Rules were given to me; they would aid in our Council Meetings. Mr. Ralph B. Johns relates they are used in the Navaho Tribal meetings.

PRESIDENT:

Your duties are to:

1. See that the meeting place is right.
   a. Can everyone see and hear what is to take place?
   b. Will everyone be comfortable? How about seating, light, ventilation and temperature?
2. Take charge of the meeting and conduct it according to the best rules of order.
   a. Your community worker will help you learn to conduct the meeting in the proper way.

   b. Be sure that you preserve order and permit only one person to speak at a time.

3. Know the order of business and keep the meeting moving along at a lively pace.

   Everyone should have a chance to discuss motions, but they should make it brief and stay on the subject.

4. Appoint special and standing committees with the advice of your chapter officers.

5. Help the other chapter officers learn their duties, and see that these duties are carried out.

6. Be fair and just in your decisions.

VICE PRESIDENT

As Vice President, you should:

1. Take the place of the President when he is absent or when he wishes to join in the debate.

2. Assist the President.

3. Act as chairman of the chapter program.

4. Help your Secretary check the chapter record books and see that the records are up to date.

SECRETARY

Secretary, here are your duties:

They are very important because without your records, no one will know what your chapter is doing.

1. Keep a complete record of your chapter in the Secretary's Record Book.
   a. Complete minutes of each meeting.
   b. Maintain accurate attendance record.
   c. Chapter program for the year.
   d. Summarize the chapter record for the year.
   e. Preserve news clippings and photographs of your chapter.

2. Read minutes of the previous meeting.

3. Read all information that comes to the chapter.

4. Send Report of Chapter Meeting and Claim for Per Diem to Community Development Department, Public Services Division, Window Rock, Arizona, after each meeting.

5. Make a report at each business meeting of all receipts and expenditures and of the present balance in the chapter treasury.

6. Pay bills voted by the chapter and keep the bills on file.

7. Present ways of raising money for chapter expenses.

BUSINESS

The Order of Business:

As President, you are in charge of all regular chapter meetings. You should know the order of business so well that the meeting will move along without hesitation. The order of business for chapter meetings is listed as follows:

1. Meeting called to order by the President. Introduction of guests; such as Councilmen from other areas, representatives of Navaho Tribe and the Bureau of Indian Affairs.
2. Minutes of the last chapter meeting to be read by chapter secretary. Call for corrections or additions and approval of minutes. Treasury report by the Secretary.
3. Committee Reports, Grazing Committee, Board of Directors, etc.
4. Old business. Any business left over from previous meeting.
5. New business. Program for next meeting should be discussed and assignments made. Guest speakers.
6. Chapter meeting adjournment.
7. Recreational and social activities.

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NAVAHO EDUCATION: KINDERGARTEN'S FOR NAVAHO'S

by

Jenet S. Clyde

History of Education from 1864-1868. The main body of the Navaho Tribe was held on a reservation near present Fort Sumner, New Mexico, following their defeat by American troops. Plans were made to include the construction of a school - but funds were not available for this purpose during this period at Fort Sumner. Other problems took precedence over education. Quote from treaty - "They, therefore, pledge themselves to compel their children, male and female, between the ages of six and sixteen years, to attend school; and it is hereby made the duty of the agent for said Indians to see that this stipulation is strictly complied with; and the United States agrees that for every thirty children between said ages who can be induced or compelled to attend school, a house shall be provided, and a teacher competent to teach the elementary branches of an English education shall be furnished, who will reside among said Indians, and faithfully discharge his or her duties as a teacher. The provisions of this article to continue not less than ten years."

In 1869, Miss Charity Gaston was employed by the Bureau of Indian Affairs. She made an attempt to conduct classes in a room at the Agency. Her attempts failed.

In the 1870's, feeble attempts were made toward the school at Fort Defiance; this did not succeed.

In 1880, J. D. Perkins was appointed by the Presbyterian Board of Home Missions, as a teacher in charge of the Fort Defiance Boarding School. The school would accomodate one hundred and fifty to two hundred.

In 1884, the school had an enrollment of twenty-four students. Compulsory education was practiced in 1887 with little success.

During the 1900's, schools were constructed at Leupp, Tuba City, Tohatchi, Shiprock and Chinlee, followed by schools at Crownpoint, Toadlena and Fort Wingate.

We must not overlook the Navaho culture at home. An educational program was carried on at home, designed to teach traditional techniques of agricultural and stock raising, many legends, tabus, and Indian culture.

What were the reasons for the Navaho to learn a strange language and read and write in that strange language, and adopt peculiar ways of living?

In the mid 1930's, in the Reservation Area, 50 new day schools were built - accomodating 3,500 new spaces. This permitted children to reside at home, bus service was provided for those unable to commute.

In the 1940's, there was need to curtail bus service because of rationing of gasoline, tires, etc.

In many places Navaho parents converted school buildings and built dormitories to keep the education alive. Some of the Navaho parents acted as dormitory attendants, contributed food, and made great effort in helping to educate their children.

After World War II, Navaho men returned to the Reservation with a renewed vision and understanding as to the necessity of education. In May, 1946, a special Tribal Council Delegation let it be known in Washington, that they were ready for formal education.

The Bureau of Indian Affairs in 1946-47 hired Dr. Geo. J. Sanchez from the University of Texas to make a study of school requirements in Navaholand. It was learned that 66% of the Navaho population had no schooling and the median was one, contrasted with United States Indian population, and 8.4 years of the National population.

In the fall of 1954, the Indians crash program was realized and even surpassed. The Commission of Indian Affairs published the General Education Policy which had been approved by the Navaho Tribe.

In 1953, United States Commissioner of Indian Affairs, Glenn L. Emmons, put his shoulder to the wheel and said it is time the government fulfilled the promise made so long ago. Mr. Emmons was from Gallup, New Mexico, Navaho country. He was a banker by profession and had lived among Indians. He realized the need for education among the Navahos'. This has been called the "crash" program for all of school age to get into a school. Statistics revealed some 28,000 Navaho children, but only 15,000 were in school. This presented two major problems. First, facilities had to be developed quickly for 13,000 out of school children. Secondly, how to convert or persuade the parents to avail themselves of this opportunity. Hundreds were transported into boarding schools in California, Arizona, Utah, Oregon and Nevada.

Arrangements were made with towns bordering the reservation. The students would attend the Public Schools and the government would pay their tuition and build dormitories in the towns to house them.

You may ask, did this solve the educational problem? What if Mr. Navaho was reluctant to send his boy or girl away from home, or of Mr. Navaho who said bring the school to us? The feeling for education was very deep, among some of the members, but there were others who felt it only a new fangled white mans' idea. This feeling was found among those mostly living on the fringe sections of the reservation.

Before the teachers can begin, they must visit the hogan explaining to the parent the purpose of and for relinquishing their children to attend school. This is not so easy, not only do the sheep need tending, but suspicions arise concerning this new white man's education. Fear of what this may do to their children also presents a problem. Traditions' may change, traditions' which are near and dear to them. Their religion, which has become a way of life, is different than the non-Indian.

Finally the Indian consents to let his most precious possession go into these strange surroundings.

Many are strangers to showers, bathtubs, toilets, refrigerators, ice-cubes, stoves burning without wood, beds elevated. In spite of it all, and this is the reward for teacher and student, they are very eager to learn.

How true this is that the children are needed to care for the sheep. If these children would not come to the school, the one and only solution, the school must go to them. Thus was born the idea of Trailer Schools. The government bought a large fleet of trailers and distributed them, over selected sights of Navaho land.

Indian matron cooks and Indian caretakers were assigned to the trailer schools, they also acted as interpreters. The big problem for the teacher and student is lack of understanding.

Much thought must go into choosing a site for the school, for no child is to walk more than a mile and a half.

Many Navahos' are attracted to better grazing in new areas, so they pick up and move, being a nomadic folk, they often move. This is one of the minor problems for teacher and trailer can move also.

Trailer Schools provide an education for these children that they might otherwise never obtain. The average age is six and seven, some are ten years of age. We could say there is a two fold purpose in this type of school. First it is not intended to give these children many years of education, only two or three years. Secondly to educate the parent to the concept of what education will do for their children and help them to see the value of sending their children to boarding schools away from the reservation.

Over the past ten years, I have crossed the Navaho Reservation going to Salt Lake from Phoenix, Ariz. Taking many different routes of travel. Being a school teacher, my first questions were: where do these little brown eyed darlings attend school? What kind of a school if any? Their school is surely one of the worlds' most unusual school systems. It is known as Uncle Sam's trailer schools for Navahos. This is a unique answer to an old problem of our Navaholand.

The big question and perplexing problem of long standing has been - how do we get all of the children into school? We cannot get all of the children to school - so - we will take the school to the children.

These unique schools or trailer schools are mostly one or two teacher schools. The teachers include both men and women, some single, and some married. The Trailer schools are situated far from cities, towns and non-Indian communities. The solitary Trading Post is the nearest point of outside world contact for many of them. The teachers automobiles provide their only communication with the outside world.

The roads, in many instances, are hardly worthy of the name. Many such roads have been bulldozed through the wilderness in order to move in the trailer.

The teachers come from a cross section of the country. It has been reported that some have never seen an Indian before, even fearing for their own safety. In spite of this new and strange environment, very few have quit, and returned to the more familiar places. Not only have most of the teachers stayed, but they've loved it. Why do they love it? I have heard it said the teacher's are infected with a fever, the fever of a crusade to educate all the Navaho children. This may be partially true, but some years ago I lived neighbors to a Navaho family in Southern Utah, and I am sure the teachers loved those beautiful children with a love that passeth understanding.

Long ago, and it was long ago, when you deal with humans, the government promised and signed a treaty to alleviate this problem of education. Many thousands of Navaho's never realized these promises nor helped to fulfill them because there were no schools.

Another compensation to the teacher is that there are almost no behavior or discipline problems, some one said they are almost non-existent among the Navaho children. A trailer teacher said, "the Navaho kids aren't like our kids, they just don't do things bad." Again, back to the parents, do they have something the non-Indian does not have in rearing children? Could it be the great amount of love which Navaho parents give to the children?

We have reason to be proud of the Trailer Teachers! It has been truthfully stated that these teachers are the pioneers of the 1950's.

They must truly stand among the blessed of the earth who give their all to enlighten a people and make life more comfortable and enriched because of their unselfish efforts.

Now that we have Trailer Schools in the communities and the Indian children are one and two years behind in age level with the National Average, (this largely because of language handicap), we feel it necessary to incorporate a kindergarten with each Trailer School, so that these children may take their place in society along with the non-Indian of the same age.

The objectives were to stimulate the five year old with a desire for independence and group acceptance. Also that he may acquire good habits and develop the necessary skills of those of his age group in other schools in the nation in which he lives. Inasmuch as parents and older children had profited from group and school association, it was felt these little ones could achieve more in first grade and learn English faster with kindergarten experience.

The program was presented by the principal of the school to civic groups, parents, clubs, and church organizations. It was discussed formally and informally with small groups in the homes, and talked over with individuals.

The Thursday-afternoon Women's Club offered their services in supplying butcher paper, crayolas and a few toys. They could make the toys. Many of the women offered to make little cloth dolls and little fringed shawls. Mrs. R. who had attended high school, offered to teach two hours a day. Several of the women offered to take turns caring for her two year old daughter. The women said they could weave a few rugs to help pay for this service, which would help defray gasoline expenses.

Ten children attended in a very small building near the Trailer school. The building had been built for a granery many years ago. The inside of the building was white-washed. The men made ten little stools and a few small tables, a number of coloring books were purchased at the Post along with picture magazines, free catalogues. The lady at the Post gave them several rolls of unused flowered wall paper, and a roll of white butcher paper. Several wooden boxes, a used paint brush, a partly used bucket of red paint, and borrowed scissors from the first grade, they were off to a grand start. The teacher was musical and with her singing and beating out rhythms, a piano and record player were not missed.

At the close of the school year, this group of children could speak and understand more English words than those attending the first grade.

In the adult meetings and gatherings, the mothers' reported the development of their children. Many of the things learned, carried over into the improvement of family living.

Several reported their children were making greater attempts to speak English, which they had never done before. Some were insisting their parent's speak English to them.

The carry over into the first grade class was very revealing as to the accomplishments made in kindergarten.

Results:

1. Respect for property.

2. Courtesy and consideration of others.

3. Independence, initiative.

4. Greater knowledge and information.

5. Remarkable improvement in habits and skills.

Because of the participation of parents and grandparents, this project proved of value to them.

The children could: count in English; name the colors; name many fruits and vegetables; write their names; say "please" and "thank you"; sing many songs in English; play games; name many animals and birds; name many rocks, identify them as to size and color; speak many simple sentences; care for many of their physical needs; show many good health habits; were much happier children.

"There is a destiny that makes us brothers.
None of us go our way alone.

All that we give to the lives of others
Comes back to enrich our own."

(--Author unknown)

	NAVAHO TRAILER DAY SCHOOLS	1960-61
1.	Canyon del Muerto	25
2.	Chilchinbeto	47
3.	Coal Mine Mesa	25
4.	Cottonwood	83
5.	Dilcon	22
6.	Dinnebito Dam	56
7.	Hatch's Store	20
8.	Indian Wells	23
9.	Inscription House	49
10.	Jeddito	25
11.	Kaibeto	67
12.	Ojo Encino	52
13.	Sand Springs	13
14.	Tachee	29
15.	Whippoorwill	18
		1,380

NAVAHO SCHOOL ENROLLMENT FOR TRAILER DAY SCHOOLS	
1952-53	117
1953-54	179
1954-55	1,119
1955-56	944
1956-57	981
1957-58	711
1958-59	661
1959-60	529
1960-61	541

During 1952-53 school year, trailer schools were introduced at five locations in the Reservation area. Borrego Pass, Kimeto, Chilchinbeto, Jones Ranch and Sanostee, enrolling 117 day students. Black Mountain received it's first trailer school the following year, bringing this enrollment to 179. The following year, 1954-55, 37 trailers were in operation affording 1,119 children formal education.

Invitations were offered to other communities to visit the kindergarten and talk with the people about the organization, materials, learning areas, outcomes, etc.

The teacher sent notes to other schools about her work. After three years, six kindergartens were established in various communities.

This gave the community more things to talk about and feel important about. Community spirit was elevated and greater harmony existed betwen neighbors and families.

Many programs were centered around the childrens songs, dancing, choral readings, words and sentences, art work, and English language. The most important aspect was these children could begin reading in first grade without waiting three months while they were preparing in a Reading Readiness program, ultimately beginning in the same age level group as their peers.

I am convinced the community was benefitted by their many efforts.

It was very obvious this program carried over into the lives of the people and proved beneficial to them, their homes and to the community. The community was strengthened in their morale through their willing participation and giving of their talents, time, and energy.

This project offered and provided a wholesome opportunity for group participation.

Through the thoughtfullness and kindness of the Trading Post, through the labors of their good parents, many little niceties, odds and ends of materials were made very usable for the little people.

What of the future? We hope that in the near future, the government will provide a full time kindergarten teacher with all the supplies used in modern kindergartens, enjoyed by large and thriving communities.

Congratulations to a little group of people who had so little, yet accomplished so very much.

"May the children of Earth be restored in beauty."

Navaho Chant

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DEVELOPMENT OF HEALTH EDUCATION PROGRAMS ON THE PAPAGO RESERVATION

(Consisting of actual reports of a community worker)

by

Ann Bennett

COMMUNITY DEVELOPMENT

This paper consists of the reports of Mr. Edward Hinkley, Training Officer (Community Health) on the Papago Reservation.

By following this community worker as he developes the project "The Candy Stripers", we can recognize methods and principles so necessary for a successful program. The Candy Stripers on the Papago Reservation is the first Indian group of this kind, and an article will soon be published in well known magazines, both of professional and of popular appeal.

The second example is the final report of "The Trachoma Screening at the Rodeo". This project is an effort in mass education using the Rodeo to reach probably the largest gathering at one time, of the people on the reservation.

These reports were obtained from Mr. Henry J. Keneally, Jr., Area Public Health Educator, Phoenix Area Office, Division of Indian Health, USPHS.

THE PAPAGO CANDY STRIPERS

THE PAPAGO CANDY STRIPERS

November 1961:

The group of Sells Consolidated School students that became interested in being "Candy Stripers" (a hospital connected girls auxiliary) met four times during the month of November, on Wednesday afternoons in the hospital conference room. Two of their meetings were business meetings; one consisted of a film and discussion on "Posture" while the other included a film and discussion of "What is Disease?" The other two meetings, the girls worked on the project of making tray favors for the patient's Thanksgiving Dinner trays. Fifty favors (in the form of paper turkeys) were made and presented to Mrs. Anne C. Dilworth, Director of Nursing, by the girls.

The group met under the leadership of Mrs. Charles Wilson, Home Economics teacher at the Sells Consolidated School. Mrs. George Quinn, BIA Relocation Officer, was also interested in meeting with the girls to present information about possible professions which may encourage them to complete their education. Attendance at the weekly meetings had been very good, averaging between sixteen and twenty girls each time. It was hoped that this degree of interest would continue, as there are many advantages to be gained from an activity such as this.

December 1961:

The teen-age hospital volunteer group in Sells, known as the Candy Stripers, is gaining momentum. Early in the month, permission was obtained from Sells School Principal Wendell Cordle to release these twenty-two girls from their last (Physical Education) period each Wednesday, so that their weekly meeting time would not be so limited. It was also decided by Mr. Cordle that a portion of the Sells School Student Activity Fund could be set aside for the group, to pay for incidental expenses such as film, materials, etc.

These girls first became interested in Candy Striper activities by reading a so-called "career-romance", an article by Mrs. Lee Wyndham of New Jersey. Early in November, I wrote a letter to her, telling her of the effect her book had had in Sells, and describing some of the present-day health and educational problems among the Papagos. I asked her for suggestions of possible resources of help and advice, and also inquired about the possibility of some sort of "sponsorship" by a "Candy Striper" group in the East. Her reply was received in December, and her warmth and enthusiasm for our newly formed group was very heartening.

Mrs. Wyndham suggested various places I might write for material and information; pointed out the publicity value of our activity; and closed by saying,

> "My goodness, I'm so excited about what you all can do, I feel like your godmother! Do keep me posted on what happens...and do contact the places I mentioned. I feel that something very satisfying will come of this...I would like, very much, to have a snapshot of the group of the individual girls in this Charter Chapter of the Indian Hospital Candy Stripers. Oh yes - there is a surprise for the girls, and maybe some of your boys too, on the way to you from another source. With all good wishes to you and my warmest regards and encouragement to your Candy Stripers."

She also enclosed some material that she had obtained in the course of writing her book, and has contacted a group in New Jersey about my sponsorship idea.

This made me quite dissatisfied with the fact that the girls were not allowed to work in the hospital, since the number of worthwhile projects that could be planned without ever entering the hospital were pretty limited. I approached Dr. Erman on the chance that an exception could be made to the sixteen-year-old minimum age for hospital workers. After reading Mrs. Wyndham's letter, and inspecting the material she had sent me, he announced that it would be possible to permit the girls to work in the hospital; the older girls in a clinical setting, and the younger girls in non-clinical roles, providing that a parental permission slip were first obtained for each girl. Furthermore, he designated our new Assistant Director of Nursing, Mrs. Hazel Lewis, as being the logical person to be in charge of the girls hospital activities. This was wonderful news, and an earlier conversation with Mrs. Lewis had revealed that she was not only definitely "pro-volunteer" but also had worked with high school volunteer groups in the past.

Plans are being made to set up a training course, or program, for these girls, who were very excited at being told they could anticipate working in the hospital. Care will be taken to go no faster than the girls themselves want and are able to go. In the meantime, inquiries are being made regarding possible financial assistance to purchase uniform material, with which each girl can make her own uniform, using the sewing machines at the Sells School. It is planned to follow the general design of uniforms and insignia of Candy Striper groups across the country, but also make the uniform sufficiently distinctive enough to identify this Indian group as "something special" in hopes that the idea may spread to other Indian hospitals.

The December activity of the Sells Candy Stripers was a Christmas party, for their own enjoyment. It was completely planned and organized by the girls, and actually involved inviting boys as well! Mrs. Wilson and I attended this party, which was held in the hospital conference room on December 23, and were very pleasantly surprised at its success. Fourteen girls and seven boys attended. The group had viewed and discussed a University of Arizona film on "How to Plan a Party" before making their plans, and the advantages of this educational approach were quite obvious.

January 1962

The Papago Candy Striper program is continuing to expand. Following the December decision to allow these girls to work in the Hospital, a "consent slip" form was devised by Dr. Erman, and distributed to the girls. To date, eighteen of these forms have been signed and returned by the parents, and these girls are presently working in the Hospital.

At the weekly meeting of the group, on January 3rd, all the girls were given a tour through the Hospital, at the end of which they met with Dr. Erman, who talked to them about the value of the program and the advantages which could be gained by the hospital patients, the staff, and the girls themselves. In the following weeks a training program was set up and carried out. The girls are divided into Juniors and Seniors, depending upon age. There are eleven Senior Candy Stripers. Each one of these girls received three two-hour periods of instruction and orientation under the direction of Mrs. Hazel Lewis, Assistant Director of Nursing and Director of Volunteers. When this initial orientation had been completed for all the Senior girls, they were given a work schedule. At the present time, the schedule allows for four girls to work each of three afternoons a week, from 4:00 until 6:00 P.M. in the Medical-Surgical and Pediatric wings of the Hospital. Mrs. Lewis, in cooperation with the other staff nurses, continues to carefully supervise each girl's activities. The reaction of other staff members to the Candy Striper program has been almost completely favorable, and the girls themselves seem very interested in their work.

The Junior Candy Stripers, seven in number, were also oriented, and then given a three month assignment in either Admissions, in Central Supply, or in the Laboratory. They are supervised by the heads of these various departments and work four afternoons a week from 3:30 P.M. to 5:00 P.M. Because work in these departments requires special skills and knowledges, it was felt that a three month period of rotation would be most beneficial to all concerned.

A work project for the whole group involves the making of baby wrappers, which the girls hope to sell to raise money for their treasury. Cotton flannel for this enterprise was kindly donated by Mrs. Ruth Bronson, Training Officer (Community Health) at the PHS Indian Hospital in San Carlos. The cutting and sewing of these wrappers is being ably supervised by Mrs. Charles Wilson, Home Economics teacher at the Sells Consolidated School, and a leader of the program since its inception. Mrs. Wilson will also assist the girls in making their own uniforms, when the material which has been ordered arrives. The girls selected a turquoise-striped washable denim material for their uniforms; plans are to make a two piece jumper to be worn with a white blouse. The jumper style and the striped motif tie in with the typical national Candy Striper uniform, while the turquoise color (in place of the conventional red or pink) implies the Indian significance of this group. Until the material arrives and the uniforms are made, the girls wear nursing gowns when they are on duty.

The big financial news of the month was the receipt of two grants; one from Arrow, Incorporated, the other from Save-the-Children Federation, Community Development Foundation. Arrow, Incorporated is an organization of Indians, and people interested in Indians, which assists worthy projects involving Indians; it was recently instrumental in arranging for a complete geo-physical survey of the Papago Reservation, for the Tribe. The Arrow contribution was thirty-six dollars, to be spent for uniform material. Save-the-Children Federation is an international organization which arranges "sponsorships by mail" between needy children and interested adults. They have a very strong American Indian program. Their working assumption is that if other people and groups donate time and facilities to make a program a success, then SC. is happy to donate money for the same program. This money may be only a small part of the total effort, but often represents the only cash available. Their contribution was one hundred and twenty-five dollars, to be used as we see fit. So, the Papago Candy Stripers are solvent! The girls are still paying monthly dues; however, their club treasury is for the social aspects of the program.

The Girl Scouts of America have expressed a willingness to help us in our endeavors in any way possible, but care is being taken to emphasize the fact that this is not a GSA program. Possibly, however, we can arrange some type of correspondence between our group and a Girl Scout hospital aid project, which should be beneficial to all the girls.

March 1962

A great many small, but important changes have taken place in the Candy Striper program since January. A few members have left the program and a few others have entered it. At the present time, our active membership stands at 16. Plans are being made to enroll interested students of Topawa Mission School who live in Sells, since the work available for the Candy Stripers is now exceeding the number of active members. This fact indicates a change in the attitude on the part of the staff of the Hospital, from a doubtful acceptance to complete and eager enthusiasm for the ideas behind the program and for the actual work the girls are doing.

By February 8th, all our members had completed their basic course of instruction provided by Mrs. Hazel Lewis, Assistant Director of Nursing. On March 1st, Mrs. Anne C. Dilworth, Director of Nursing, asked me if it would be possible for the girls to work every afternoon (initially they had been working only three afternoons a week) as well as on Saturdays! This was brought up at the next regular meeting of the Candy Stripers, and they eagerly agreed to the idea. Therefore, at the present time, four Candy Stripers are on duty in the Hospital from 4:00 - 6:00 P.M. Monday through Friday, and in two shifts on Saturday from 9:00 A.M. to 1:00 P.M. and from 1:00 P.M. to 5:00 P.M.

Material for uniforms has arrived and as a stimulated result of a great deal of effort on the part of all concerned, the four officers of the Papago Candy Stripers acted as hostesses at the Hospital Open House on March 18th. The turquoise and white striped material, in a jumper pattern worn with a white blouse, is very attractive on the girls, and plans are being made to outfit the rest of the girls with uniforms as soon as possible. One thing that is slowing us up is that we feel it is very important that each girl participate physically in the construction of her own uniform, to whatever extent her abilities permit. A dress shop in Tucson has expressed willingness to help with the final stitching, which must be done on a professional sewing machine. Also in connection with the uniforms, one of the teachers at the Sells School has volunteered to silk screen our badges, which are being designed by a Papago boy with a great deal of artistic ability, based on some traditional Papago basket design.

Another change that has taken place in our scheduling is the abolition of "Junior" and "Senior" Candy Stripers; now all the girls report to the floor nurse on duty, and she assigns them to various locations depending on the work load that particular day.

The girls continue to hold regular business meetings almost every Wednesday afternoon. At their request, the following films were obtained from the Arizona State Department of Health, and shown: "How to Keep Neat and Clean", "Care of the Skin", and "Defense Against Invasion." Plans for future activities (again requested by the girls) include a talk by a Student Nurse from the University of Arizona, a film "Future Nurse" (National League for Nursing), and a demonstration in the use of cosmetics by Merle Norman Studios, of Tucson.

On March 10th, the girls were given a party by Mrs. Lewis, Mrs. Wilson (Home Economics Teacher) and myself. Entertainment consisted of dancing (boys were invited), a film, "Indians of North America" (Encyclopedia Britanica, University of Arizona), and folk song singing accompanied by my guitar. Refreshments consisted of punch, and home made cup cakes. The girls seemed to enjoy themselves a great deal, and we all appreciated the chance to get to know one another better on an informal basis.

During the Open House, and on the day following, a free lance writer and photographer from Utah took pictures and talked to the girls in the course of preparing a photographic story on the Papago Candy Stripers. It is hoped that this story can be sold to "Today's Health" magazine, an official organ of the American Medical Association. The text has been approved by the Phoenix Area Office, releases were obtained from all persons appearing in the photographs (black and white and color) and prints (black and white) of the pictures were given to all the subjects involved.

A problem occurring late in March was the arrest of two active members by the

Tribal Police for various delinquencies in the community. Also it has been apparent that girls who are NOT Candy Stripers have been using their supposed memberships in the program as an excuse to their parents for various other activities and absences from home. Talks were held with Sells School Principal Wendell Cordle, and Tribal Judge Cipriano Manuel about this. A meeting of all seventh, eighth and ninth grade girls from the Sells School who live in Sells, and their parents, is being planned for the first week in April. In addition, plans are being made to meet with the officers of the Candy Stripers and establish some definite ruling as to how offenses of this sort should effect membership in the group.

TO: Area Medical Officer in Charge
ATTN: Area Health Educator

THRU: Medical Officer in Charge
PHS Indian Hospital
Sells, Arizona

FROM: Training Officer (Community Health)
PHS Indian Hospital
Sells, Arizona

SUBJECT: Monthly Report for Sells: May 1962

1. Community Health Education Activities

A. Papago Candy Stripers

During May, the Papago Candy Stripers received financial donations from three widely separated sources. The Soroptimist Club of Longmont, Colorado, provided funds for the purchase of red plastic name tags, which will be awarded as tokens of the successful completion of fifty hours of hospital service. The Air Force Institute of Technology Students' Wives' Club of Davis-Monthan Air Force Base, in Tucson, donated twenty-five dollars to the group, to be used as needed. A Miss Ruth Thompson, of Greenwich, Connecticut (who heard about our activities from Mrs. Ruth Bronson) donated seventy dollars (through the auspices of Save-the-Children Federation) for the printing of membership certificates (to be awarded as tokens of the successful completion of twenty-five hours of hospital service) and performance evaluation sheets (to be awarded when a girl leaves the program). The membership certificates have been obtained, and a sample of them is attached (see Section III).

The Papago Candy Stripers have been nominated for one of the annual Youth Group Achievement Awards offered by Parents' Magazine, by one of their friends in Sells. A Packet of pictures and an informational release were sent, along with the nomination form (see Section III). In addition, extra pictures of the Candy Stripers at work were sent, by request, to Arrow, Incorporated and Save-the-Children Federation for use in their own publications.

On Monday, May 7th, I made a trip with Reservation Principal William Whipple to Phoenix Indian School. In the evening a short program on the activities of the P.C.S. was presented to all Papago female students at the school. In this endeavor I was assisted by Miss Leona Thomas, President, and Miss Juanita Mattias, Vice-President, who had accompanied me for this purpose. The girls spent the day visiting classes and their friends in the dormitories - they stayed at the school and returned to Sells with me the following morning. During the day I had a very inspiring talk with Mrs. Alice Shipley, R.N., who teaches home nursing, nurses' assisting, and a pre-practical nurse program to 9th, 11th and 12th grade girls at the school. She was very enthusiastic about the Candy Striper program, and attended the meeting in the evening.

On Saturday, May 12th, a monstrous sewing bee was held for the purpose of making uniforms for the Candy Stripers. This activity, which resulted mainly through the interest of Muriel Sullivan, of Tucson, involved five local Papago women, two BIA employees' wives (including the wife of the Agency Superintendent), two hospital employees, and three women from Tucson. Sixteen Candy Stripers also assisted, and between 9:00 A.M. and 6:00 P.M., fourteen uniforms were completed. The women had brought sack-lunches; the Candy Stripers (assisted by Mrs. Charles Wilson, their Home Economics teacher) had prepared punch and doughnuts, and a good (though tiring) time was had by all.

On Sunday, May 13th, at the annual reservation meeting of the Association for Papago Affairs, I presented a display of pictures and a short talk on the activities of the P.C.S. All Candy Stripers and their parents were invited to this dinner meeting (the dinner being provided by the BIA); prior to the meeting, the girls had assisted as guides in the hospital tours offered to members of the APA; they wore their brand new uniforms and attracted a great deal of favorable comment.

On Sunday, May 20th, I met with the Executive Committee of the P.C.S. and we developed a constitution, which was voted upon and accepted at the next meeting of the group (see Section III).

On Monday, May 28th (the first day of summer vacation) fifteen Candy Stripers made a field trip to Tucson, where they visited the beauty parlor of Merle Norman Studios, and were treated to a demonstration in make-up and hair styling. This activity, which was greatly enjoyed by the girls, was made possible by the cooperation of Sells School Principal Wendell Cordle, who provided a bus and a driver for the occasion, and by the generosity of Mrs. Marian Buchanan, of Merle Norman Studios, who had come to Sells in April for a cosmetic demonstration sponsored by the Candy Stripers. Each of the girls was provided with one dollar from our operating fund for lunch; they were accompanied on their trip by Mrs. Katharine Norris, President of the newly-formed hospital auxiliary, and three of the girls had their hair attractively cut, consent slips having been obtained for this purpose in advance.

At the first meeting after the end of school, the girls voted to work, three on a shift, from 10:00 A.M. to noon and from 4:00 to 6:00 P.M., weekdays only. Plans are being made for a meeting in June which will hopefully attract new members from Sells and vicinity - if the membership expands, then a fuller schedule will undoubtedly be adopted.

Also, during May, Mrs. Mary Wall, R.N., talked with the leader of a Future Nurses Club in Casa Grande, who expressed interest in an exchange of group visits during the summer. I have written to the leader about this possibility, but hve received no reply as yet.

PAPAGO CANDY STRIPERS

The idea of so-called "Candy Striper" groups (i.e., teen-age hospital volunteers) is not new. The Papago Candy Stripers are, however, the first such group of Indian girls to be found in any Indian hospital, and this fact has added significance when the cultural background of these girls is considered.

The health of reservation Indians in the United States is administered by the

Department of Health, Education and Welfare, Bureau of Medical Services, Public Health Service, Division of Indian Health. Most reservations have a Public Health Service Indian Hospital, such as the one in Sells, Arizona, in the heart of the Papago Indian Reservation. This hospital serves the health needs of approximately 7,000 Papago Indians - and the health needs of these people are similar to those of rural Anglo populations fifty to one hundred years ago. Almost half of those Papagos over the age of eighteen have never been to any school; reservation economy is very scanty; living conditions are poor; dependence on native medical practitioners is strong; and in the eyes of many of the older Papagos, a hospital is a place to go only as a last resort.

Because of the factors of poor living conditions, an almost non-existent economy, lack of education among the older people, and the conflicts of a totally different surrounding culture, Health Education is one of the most important areas, as well as one of the most complex, with which the Division of Indian Health is concerned.

The idea for the formation of a Papago Candy Striper group came from some of the ninth-grade girls at the Sells Consolidated School (administered jointly by Pima County and the Bureau of Indian Affairs, Department of the Interior). Because of the interest of the girls, special permission was obtained from the Phoenix Area Office, Division of Indian Health, which lowered the customary sixteen-year-old minimum age requirement for visitors or volunteers in Indian Hospitals. Since November, 1961, the girls have been working in the Sells Indian Hospital on weekday afternoons and all day Saturday, gradually assuming more responsibility and joining in more activities as they demonstrated their desires and abilities to their adult advisors.

However, another factor was involved. Reactions of the hospital staff to the group's activities were initially politely skeptical - the age of the girls and the fact that they had not participated in similar activities caused many of the staff to feel that it would not be possible for the girls to contribute meaningfully to the hospital program, or to work effectively and safely without continual direct supervision - supervision which the staff did not feel able to supply. The fact that this feeling of skepticism has changed, without exception, to one of wholehearted and enthusiastic approval and support of the Papago Candy Striper program is due entirely to the girls' demonstrated maturity and sense of responsibility, such as is seldom found in girls of this age group.

The benefits of this program to the staff, as the girls work in the Central Supply Room, in the Admissions Office, and in the Laboratory, are obvious. The girls' greatest help (and greatest enjoyment) comes when they work in the Pediatric Ward, since many of the juvenile patients need more care and attention, because of their cultural background, than a normal staff is able to provide. The advantages of having Papago-speaking volunteers working with non-English-speaking adult patients are also obvious, although this problem is not normally encountered in Anglo hospitals.

The greatest benefits of this program accrue to the girls themselves. Not only in their weekly meetings, when various health education and related programs (requested by the girls) are presented, but also in developing a feeling of confidence through accepting responsibility, do the girls "learn by doing". Too, the chance to experience and observe possible future jobs in the health career field may provide the incentive necessary to keep these girls in school through the twelfth grade (there is a very high drop-out rate among Papago students throughout the educational process) and on into college - hopefully leading to eventual Papago educators, technicians, nurses and even doctors.

Through all of the girls' activities they are learning and practicing matters of good health, and transmitting their newly-acquired knowledge by their example to the adult Indian population much more effectively than would be possible through any amount of direct instruction in health education. In terms of helping themselves and helping to improve the health of the Papago people, the activity of these girls is truly an outstanding achievement.

Edward C. Hinckley
Training Officer (Community Health)
U.S.P.H.S. Indian Hospital
Sells, Arizona

THE TRACHOMA SCREENING CENTER AT THE SELLS INDIAN RODEO

Introduction:

The original idea to establish a Tranhome Screening Center at the annual Sells Indian Rodeo came as the result of a talk with Dr. Richard O. Schultz, ophthalmologist from the Phoenix Indian Hospital, and Mrs. Linda Christian, Public Health Nurse. Mrs. Christian had arranged for a special, three-day trachoma clinic to be held at the San Xavier Mission School, on September 27th-29th. Despite widespread publicity of this event, attendance at the clinic was disappointingly low.

In discussing the reasons for this, it appeared that there were two major ones. Many Papagos had expressed the sentiment that they had had their eyes examined the previous year (at a similar clinic); hence there was no need to have it done again. Their other main reaction was, "I can see all right, so there cannot be anything wrong with my eyes." Despite the fact that these reactions overlook salient features of trachoma (the infection can reoccur frequently, and it is not immediately apparent to the untrained observer) they were of sufficient importance to prevent Papagos from attending this special clinic. In the opinion of Dr. Schultz and Mrs. Christian, the factor of adverse reaction to such a health service by Papago medicine men was not serious; several medicine men and their families participated willingly in having their eyes checked. It was felt that the lack of purely cultural resistance was due to the fact that many medicine men had been treated for trachoma earlier in their lives, and therefore had come to accept it as a disease requiring Anglo treatment.

Therefore the problem (of attracting Papagos to a tracoma clinic) seemed to be two-fold: education of the Papagos about the disease, and scheduling a trachoma clinic at such a time and location that Papagos would have other reasons for being present to have their eyes examined. Trachoma shares with tuberculosis the "disadvantage" of not immediately causing its victim to feel "sick" --- therefore, it is difficult to "sell" the victim on the necessity for treatment. On the other hand, skilled diagnosis of trachoma can be accomplished so rapidly; the new intermittent treatment (three drops a day, four days a month, for four months) is so easy to administer and follow-through on; and the disease is so prevalent among Indians; that it seemed very worthwhile to attempt to establish an annual trachoma screening facility, based on the education of and conveniences to the Papagos. A time and location which would meet the condition of convenience was obviously the annual Sells Indian Rodeo, scheduled to be held in October of 1961.

Planning:

On Tuesday, October 3rd, a request was initiated by Dr. Seneca L. Erman, Medical Officer in Charge of the Sells Indian Hospital, asking the Phoenix Area Office if an ophthalmologist's services could be made available for a Trachoma Screening Center at the Sells Rodeo (See Exhibit A). It was feared that the short notice of this request would make it impossible to be granted, but such was not the case, and on October 9th, we received approval of the idea.

It was agreed that we would provide accomodations for Dr. Schultz and any facilities or assistance that he desired. It was also decided that the question of eligibility of examinees for Public Health services would not be considered at the time of examination. Anyone who was diagnosed as having active trachoma and who was not eligible for government treatment could be referred to the appropriate resource or agency. Following a phone conversation with Dr. Schultz, a letter was sent to him, outlining the general program in which he would be participating.

Since one of the purposes of this program was to reach Papagos who might not normally attend a regular hospital clinic, it was decided to dispense Achromycin drops to people with diagnosed active trachoma. A supply of these drops was provided by Hospital Pharmacist Paul J. Davignon, with the stipulation that we record the names of the people to whom they were dispensed, for his files. In addition to a verbal explanation of the desired usage of these drops, it was planned to give each person to whom the drops were dispensed, a prescription blank reading, "Put two drops in each eye in the morning and at night. Come to the hospital within one week." It was felt that this prescription stood the best chance of being carried out (as opposed to three drops a day, or some other variation) and would serve to arrest the disease until a follow-up action could be initiated. This follow-up action, in the case of eligible Indians, would be accomplished by a Public Health Nurse, who would try to ensure that the patient returned to the hospital when the supply of drops had been exhausted.

Through the generosity of Mr. Albert Noriego, President of the Sells Federal Credit Union, we were able to obtain the use of the F.C.U. building for our screening center. Its location, just west of the Tribal Offices and the rodeo grounds, made it very suitable for this purpose. However, some kind of mobile facility which could have been parked in line with the concession booths, right next to the entrance to the arena, would have been even more desirable, as we were located out of the "main stream" of spectators. The only facilities necessary for the eye examinations are a means of hand-washing and, if possible, some source of heat and cooling for the comfort of the staff and the participants of the center.

Publicity:

Because of the limited time available before the rodeo weekend, it was obvious that more energy would have to be spent in advertising than in education, though in cases where both goals were compatible, both would be emphasized.

Initial publicity was based on large 14" x 22" posters on trachoma, available from the Public Health Service. These are printed on cardboard stock in three colors. They show a stylized figure of an Indian man with his hands before his eyes, and a stylized drawing of an eye. The text reads: "Trachoma can be cured. If your eyes hurt, you may have trachoma. See your doctor." A blank space is available at the bottom of the poster, and in this was added, in capital letters, "Free eye exam -- Sells Rodeo." These posters were placed at the San Xavier Hospital, Santa Rosa Health Center, Sells Hospital, Papago Tribal Offices, Papago Agency Offices, and in both trading posts and the Post Office in Sells.

The second line of advertising was accomplished by the preparation of "throw-away" sheets. Fifty of these were given to each of the four Public Health Nurses serving the Papago Reservation, for distribution in the course of their home visits prior to the rodeo. In the case of the Santa Rosa PHN district, which is currently without the services of a Public Health Nurse, these "throw-aways" were distributed at the daily clinics at the Santa Rosa Health Center.

Two weeks before the rodeo, having obtained permission from Papago Tribal Chairman Enos Francisco, a letter, signed by Dr. Erman, was sent to each of the twenty-two Tribal Councilmen. This letter emphasized some facts about trachoma and its treatment, and urged the Councilmen to tell the people in their districts about the facility which would be available at the rodeo. Enclosed in each letter were five of the "throw-aways" for distribution within each district.

The final major attempt at mass advertising was accomplished the week before the rodeo. Having obtained permission from BIA Reservation Principal William Whipple and Esther Solano Haugh, Order of Franciscan Missionaries, a letter was sent to each Reservation school principal together with enough "take home" slips for each school's enrollment. Schools involved were Sells Consolidated, Santa Rosa Boarding, Santa Rosa Ranch Day, Kerwo Day and Vaya Cida Day for the Bureau of Indian Affairs, and St. Anthony's, San Jose, Sacred Heart and San Xavier Mission for the Franciscans. Each principal was asked to have every pupil take home a slip the Thursday or Friday before the rodeo. These slips tried to point out some of the educational information we desired to communicate to the people. The total number of slips distributed in this way was 1,025.

It can be seen from an examination of the various publicity sheets prepared for this occasion that the central theme of the stylized Indian figure and the drawing of the eyeball was carried out in all. It was felt that this would provide some degree of continuity in the various advertisements, even in the case of people who could, or did, not read the texts.

Education:

Because limitations of time precluded many formal attempts at education about trachoma, only two groups were addressed on the subject. One of these was the San Xavier Papago Women's Club, which met on October 17th. At this meeting, Mrs. Christian very kindly invited the Training Officer to speak about trachoma and the forthcoming screening facility.

The other group with which the Training Officer met was the Papago Tribal Council. The Council met on Friday, October 27th. Despite an already over-crowded agenda, Tribal Chairman Enos Francisco made time available for the purpose of promoting the screening center and, in addition, provided the necessary translation into Papago. The points that were made in this talk were as follows:

1. Trachoma is a serious disease problem among all Indian groups.
2. Trachoma among Papagos is further complicated by the possibility of infection occurring during frequent border-crossings into Mexico.
3. Trachoma can be contracted over and over again.
4. If undetected and untreated, trachoma can cause permanent damage to the eyes and eventual blindness.
5. The old treatment for trachoma, involving scraping the infected area, was very painful. The new treatment involves painless, self-administered drops.

All of these points seemed to be accepted by the Councilmen, but the final one drew a special reaction. Even before this had been translated into Papago, several of the older Councilmen had responded to the gestures which accompanied the English, and had rubbed their eyes in painful reminiscence.

Had more time existed between the inception of the original idea and the rodeo, similar presentations, accompanied by various types of visual aides, would have been offered to as many community gatherings as possible.

On-the-scene education and publicity were accomplished in four ways. On the front of the building where we located our screening center, a specially-prepared sixteen square foot poster was hung. This carried the message: Free eye exam for trachoma: 1) Takes one minute. 2) Does not hurt. 3) Tells if you have trachoma." The poster was lettered in large red-and-black letters and also continued the central advertising theme by using the Indian and eyeball drawings. The outside of the building was further made attention-getting by means of special posters portraying the Sells Hospital facilities, Public Health Nursing services, Sanitation projects, and painted life-size figures of an Anglo doctor and a Papago medicine man.

Through an arrangement with Mr. Eugene Tashquinth, rodeo announcer, "spot commercials" were broadcast over the rodeo PA system during every break between events. These repetitive announcements served to remind people of our facility and contributed greatly to its success.

Within the building itself, a Public Health Service flip-chart, served to illustrate various aspects of trachoma, possibilities for infection, treatment, and the results of lack of treatment.

Finally, three special hand-cut sheets were prepared. Two of these, in booklet form, were distributed to people who were diagnosed as not having active trachoma; they indicated means of preventing the disease. The third sheet was given to people with diagnosed active trachoma, together with their drops and prescription.

During lulls in the day, one or another of the assisting staff at the screening center (Public Health Nurse Lena Cumberledge, PHN Interpreter-Aide Viola Mackett, and the Training Officer) would circulate around the rodeo grounds and ask people if they had had their free eye exam yet. This activity helped attract many participants. Use was also made of a portable loud-speaker, borrowed from Sells School Principal Wendell Cordle, for this purpose.

Participation:

The Trachoma Screening Center was in operation at the Sells Indian Rodeo from 9:30 A.M. to 5:00 P.M. on October 28th and 29th. Although the rodeo events themselves did not start until 1:30 P.M. each day, there were enough contestants and spectators there each morning to make an early opening advisable. It was also noted that even during the rodeo itself, sufficient numbers of people were circulating to make continous coverage worth-while.

The weather Saturday was windy and, as a result, very dusty. Sunday was worse, with rain in the morning and grey skies and a bitterly cold wind all day. These factors reduced the size of the rodeo crowd considerably from the number that is normally expected. In spite of these factors, and in spite of the fact that this was the first time that such a facility had been present at the Sells Rodeo, two hundred and eight people presented themselves for free eye examinations. Among the first to come to the Center were Enos Francisco, Tribal Chairman, and five of the Councilmen who were present at the rodeo.

ANALYSIS

Following is an Age and Community analysis of the participants.

Age Range: 9 months to 82 years

Median Age 14 years

Modal Age 11 years

Age	Number
Below 1 year	2
1 - 5 years	9
6 years	8
7 years	6
8 years	12
9 years	14
10 years	11
11 years	17
12 years	14
13 years	5
14 years	7
15 years	1
16 - 20 years	9
21 - 25 years	9
26 - 30 years	17
31 - 35 years	6
36 - 40 years	7
41 - 45 years	14
46 - 50 years	9
51 - 60 years	12
61 - 70 years	9
71 - 82 years	5
Unknown	5
TOTAL	208

Village Representation
(* denotes off-Reservation)

Village	Number
Sells	112
Bigfields, Topawa and Vamori	37
Tucson *	10
Phoenix *	5
Total	164

Villages Represented by Four or Less People

Ajo *, Amado *, Anagam, Casa Grande *, Chandler *, Chuichu, Cibicue *, Crowhange, Florence *, Fresnal Village, Gila Bend, Little Tucson, Maricopa *, Nolic, Salt River *, San Miguel, San Simon, Santa Rosa Ranch, Show Low *, Tempe *, Vaya Chin, Vamori : Total - 44

The following diagnoses were made by the ophthalmologist:

Trachoma I	10
Trachoma II	1
Trachoma III	1
Trachoma IV	43
Total	55
No Trachoma	153
Grand Total	208

Conclusion:

To conclude the project for this year, as well as to pave the way for a similar project at next year's rodeo, thank-you letters were sent to the following people, with copies directed to their various supervisors:

Dr. Richard Schultz, Ophthalmologist
Mr. Enos Francisco, Tribal Chairman
Mr. Albert Noriego, President, F.C.U.
Mr. Louis Harvey, Rodeo Chairman
Mr. Eugene Tashquinth, Rodeo Announcer
Miss Lena Cumberledge, Public Health Nurse
Miss Viola Mackett, PHN Interpreter-Aide
Mr. William Whipple, Reservation Principal
Father Solano Haugh, Order of Franciscan Missionaries

The fact of the trachoma screening was only made possible by the helpful cooperation of all these people.

Evaluation:

It is felt that the number of participants is very significant considering the factors of a) the newness of the idea, b) the lack of formal advance education, and c) the adverse weather conditions. It is not felt that this type of activity is a specially efficient means of locating and treating those Indians who have trachoma, for this reason. An Indian who felt that there might be something wrong with his eyes, due to soreness, redness, discharge, etc. would, in all probability, be inclined to stay away from an eye examining center for fear that he would have to be hospitalized or involved in some type of painful and lengthy treatment. This is a problem which only specific health education activities can overcome.

However, as a health education activity in itself, it is felt that a screening center such as this is very worth-while. Every person, who came to it and discovered that the eye examination was, as advertised, short and painless, should be that much more willing to participate in similar activities at other times. This factor is especially important in the cases of the teen-age children who came; undoubtedly attracted as much by the novelty of the idea as by any deep concern about the conditions of their eyes. Each one of these children is now, in a small way, a salesman for the Public Health Service. Merely by going home and telling their families that they had their eyes examined at the rodeo, they cannot help but improve the image the Public Health Service creates in the minds of the adult Papagos. Another favorable factor to consider is that, through the presentation of this service to the Papago people, the Public Health Service was participating actively in the Indians' rodeo, which should serve to improve public relations between the Service and the Indian people. For these reasons, it is planned to continue this activity next year, with improvements in the areas of pre-education and the location of the center.

[redacted]

COLLECTION OF MISCELLANEOUS PAPERS ON COMMUNITY DEVELOPMENT

by

LeNore Shill

COMMUNITY DEVELOPMENT

" A Sanitation Project "

The following information is from facts compiled in 1949: of approximately 260 infants born each year, one-fourth die within twelve months; at the age of six there are only 160 left; at the age of eighteen, only 125. The life-expectancy of a Papago infant is 17 years, whereas that of a non-Indian infant in the United States is over 60 years. The comparison of the weighted Papago curve with that of the United States as a whole, tells an almost incredible Papago health story. Only a birth rate double that of the country as a whole, enables the Papagos to survive and increase.

In part, these health conditions are due to poverty, poor housing, insufficient clothing, and malnutrition, caused by lack of food and improper diet. They are also due to the inadequacy of the modern health facilities, and the traditional resistance of the Papagos to modern medicine. It is believed that if an adequate health program can be initiated, its acceptance will be general.

To insure healthful living, domestic wastes must be disposed of. Many of our people in our small communities on the reservation deposit their wastes promiscuously. In many of the homes, something could be done about the disposal of garbage and trash, without the outlay of money for materials which we do not have much of.

This project was decided upon after a close observation and survey of the needs of the community, by personal contact. In choosing the project, the following factors are important.

1. Can something be achieved in a short time? Start with the simplest obviously felt need, which will lead gradually to other needs.

2. Do something that will show results, and later on talk about principles and their application to more urgent problems.

3. A project that will benefit all the people.

4. Are the necessary materials available?

5. Is the project suitable to the activities of the people?

If technical problems are involved, consult a person in the field. Bring him into the project. The B.I.A., Bureau of Agricultural Extension and the Department of Health. The sanitation staff is working on a new program under Public Law 86-121, the Indian Sanitation Facilities Act. This program enables the Public Health Service to assist in building sanitation projects, including much needed water development, which has been started on our reservation.

We had set up our goals and the basic methods we should use. Now we needed a plan of work, an action program with the organizational structure to carry it out.

A committee was set up which we called our "community development" board. This pleased the members and we gave them room to work in our Board of Education room. The committee studied different ways of how to dispose of domestic garbage and trash and came up with a plan. Now to get the information to our community, get it mobilized and organized to get the program underway.

Each Friday night it was our habit to have a movie in the school house. With this, it was decided to have films, visual aids, and resource speakers to inform our community of the benefits of our program. It was related to better health for themselves and children, especially the babies. They were soon all talking about how a disposal could be made and encouraged us to visit their homes to give them help.

DISPOSAL OF GARBAGE AND TRASH

Trash to be burned should be kept dry.

Cans should be placed where they will not collect water and become breeding places for mosquitoes. When the trash accumulates, it should be hauled to some out-of-the-way place, such as a gully, or buried.

Neat-appearing garbage containers are desirable for kitchen use and should be small enough to require daily emptying. We planned a large one outside the house and it was fun to see how all our people tried to make it attractive, with a little fence around it or a plant of some kind, (we had seen this in one of our films). We stressed tight covers to keep out prowling animals and to eliminate the habit of tossing wastes from the back door.

A good way to protect the garbage pail is to place it in a small pit. A gravel bottom in the pit will assist in draining water away.

We, also, stressed garbage to be fed to animals should be preserved as carefully as human food, to prevent the spread of diseases.

We have hopes that our first simple plan for better sanitation will gradually grow into bigger projects that will mean better health for all.

Our plan stresses that people are more important than projects and the aim of self-help is to make it possible for people to grow in sense of achievement, in self-confidence, and in a deeper appreciation of one another as they co-operate.

Role of Community Worker

He encourages individual development by stimulating processes of community development. He meets with people as they worry their way through to solution of problems significant to them. He will avoid telling people what to do or what to think. "Giving answers does not solve problems." Instead, he will open up alternatives, suggest sources of information, tell how others have solved similar difficulties, but will insist that they must make their choices. He may, out of wider experience, warn against an unwise decision but will never take the decision away from them. He is a stimulator of initiative, rather than a supplier of solutions to problems.

People possess better motivations and more useful intelligence than they exhibit at any one time. His problem is to act in such a way as to release the better. He understands there will be negative attitudes, he proves useful by being undismayed. His confidence remains quietly firm. Because he has anticipated the possibility of failure, he thinks out in advance, alternative actions which he can propose, if needed.

The community must be free to move themselves toward decisions and activities that are better according to their thinking. He has a two-fold obligation, to help them keep moving, to help them refine their concepts of the better.

His most important contribution is the creation, re-creation and sustaining of confidence among adults to believe that they can become more competent persons to solve more and more difficult problems. Will be more of a process approach.

COMMUNITY DEVELOPMENT IN INDIAN EDUCATION

Resource Speakers

Dr. and Mrs. D. S. Hatch, Bureau of Business and Public Research,
University of Arizona, Tucson, Arizona

I felt it was indeed a privilege to be able to share the experiences of these two wonderful people. They stressed and re-stressed and fixed them more firmly in my mind the points that had been brought out in Community Development.

The film was good and gave us first hand information that a project in a culture so different from ours can be successful if you go slowly and meet the needs of the people. Mrs. Hatch is a good speaker, but I would rather hear her than watch her. She gave several little "pearls of wisdom" I feel will find a place on our faculty bulletin board this fall.

COMMUNITY DEVELOPMENT IN INDIAN EDUCATION

A Case Study

The Grassroots Approach to Education for Community Improvement

Pedro T. Orata

In the Philippines they are trying to bridge the chasm that exist between the community and its schools. The community school has been designed. Since 1949, the objectives of the public schools have been re-examined and re-oriented in order to stress both the education of children and the improvement of standards of living; that is, to provide simultaneous education for children and adults. Correspondingly, the role of the teacher has been redefined in order to include, on one hand, teaching books, imparting information, and developing fundamental skills in reading, writing, and arithmetic, and, on the other hand, helping children and adults improve their ways of living. In these community schools, the teacher performs a double role, namely, as teacher of children and as leader of adults. So far, the community-school approach has been fairly successful.

Examples of Community Improvement

From Minus to Plus

In many of the homes in towns and cities as well as in the villages, sanitary latrines are not used. In rural areas, people commonly use the backyard or the seashore as a latrine, and many families follow this practice rather than construct a latrine which cannot be flushed. Orata states when he was a boy, he used to carry a shovel with which to dig a small hole in the ground and fill it in afterward. But one cannot do this in cities and other crowded places. Since then, a campaign has been going on for simple but sanitary latrines. Progress is being made, but the process is slow.

In the village of Bactad, the fences in front of the houses are well made and pretty, but the backyards are filthy and unsightly. Many are used as dumping grounds for manure and other refuse.

A project of building fishponds on the ground which was being used for refuse and latrines was started, first by one of the teachers, then another teacher. Then more fishponds were made. The teachers saw to it that every one of the families bordering the lots had their own fishponds, by helping them to build one. The idea behind this help is really self-help. Everyone who has a fishpond in the place would be inclined to keep it clean.

A Community Bath and Wash House

In Bactad, there is an artesian well where the people would congregate to wash clothes, to scrub dirty pots, and to bathe themselves and their animals. Where filth and confusion prevailed for years, there is now cleanliness, beauty, orderliness and privacy.

How did this happen, and how much did it cost? Dr. Orata and his wife visited parts of rural France, where they found situations and problems very similar to their own. The people did not have electric light or piped water. They lived in some degree of isolation just like the village folk in the Philippines. But they did have a community bath and washhouse, which was nearly always in the center of the village, near the rural church and community market. It was a concrete place in the shade, where the women took turns doing their washing.

Dr. Orata, upon returning home to Bactad, was again confronted by the unsightly artesian well in the village. Early in the morning, there was a horrible confusion as women fought to be near the source of the water in order that they might do their washing more easily. The well was used for bathing, for washing clothes, and for scrubbing kitchen utensils. The most disgusting feature was the stagnant pool that had been accumulating for years as a result of water flowing into the field. Pigs, chickens, and other animals used to wallow in the mud, and, of course, mosquitoes bred there in thousands.

What could they do to follow the example of the French villages? They gathered together a few of the village people, including some teachers, and described the community bath and washhouse that they saw in France. They all liked the idea, and, when it was proposed that one could be built near the artesian well and the school, everybody agreed to do his part. The cement and thatch roofing, sand and gravel were given to them. The people provided the needed bamboo and palm leaves and did all the work. A high-school shop teacher designed the building and supervised the work. The people were organized into different zones to contribute material and labor.

It took less than two weeks to finish the construction; it took 6 bags of cement, one truck of sand and gravel, 350 sheets of thatch roofing, 15 pieces of bamboo, 5 furi leaves, and a half-kilo of nails. All in all, counting labor, the bath and washhouse cost about forty pesos, or twenty U. S. dollars.

First, the waste water was separated from the clean water--the waste water being directed to a canal which carried it into the rice fields, and the pure water, especially at night when the artesian well is not in use, was turned into a large fishpond a few meters from the well. The fishpond is fenced around and vegetables are planted on its raised sides.

The filthy stagnant pool has dried up, and where the pigs and poultry used to wallow, there is now a flower garden which is cultivated by girl students of home economics. The women no longer scrub their pots and pans there, for they, too, admire beautiful things and want to preserve them.

Then the women no longer need to fight for the source of water because the washhouse has separate taps and gives room for three or four women to wash clothes at the same time. The washhouse is strictly private, and the women enjoy being left alone. They can wash at any time of the day, rain or shine. The washhouse is fitted with utensils for scrubbing or pounding the clothes, and arrangements are provided for rinsing and hanging them.

There is no more bathing in public. Men, women, and children, now use the private bathroom for the purpose and line up to take their turn. The habit of bathing privately is being formed quickly now that a private bathhouse has been provided. Heretofore, many laws had been passed prohibiting bathing in public, but, like many other measures, they could not be enforced because there was no alternative.

There is an educational value in all this. The pupils in all grades shared in surveying the problems and needs, in making the plan and carrying out, and, later, in appraising the results. Questions such as these came up: Why do people bathe and wash clothes in the open? What is the danger to health, of the foul water which has accumulated near the artesian well? What can be done with the good water, especially at night? Where should the waste water go? What could they do to help build the bath and washhouse? The pupils took an active part in building the bath and washhouse--they carried the sand and gravel in small containers; they separated the large stones; the home-economics girls converted the ground around the well into a flower garden; the older boys helped split bamboo or dig holes in the ground for the posts. After the building was completed, all the classes took time to see it and to be shown how the various parts were to be used--the taps in the washhouse, the towel rack, the brooms and water containers in both. Then came the problems of maintenance--who would be responsible for cleaning the floors and not allowing water to accumulate? Of course, it was decided that those using the place should themselves thoroughly clean up afterward. The pupils volunteered to take care of the canals so that they would not get clogged and took turns doing so.

Before the women were allowed to use the facilities, they were gathered together by the school principal, who advised them that they should leave the place as clean and tidy as they would wish to find it. He proceeded to show them how. They readily agreed that unless they took great care of the house themselves, it would not last long, and "what a shame that would be." All this was part of the technique for educating them to make intelligent use of their own resources.

Factors Related To The Success Of These Projects

1. They started with the simplest and most obviously felt need, and worked into other more remote needs.
2. They did something to show immediate results, and later on talked about principles and their application to more urgent problems.
3. Dr. Orata, teachers, and all personnel, worked right along with the people.
4. Worked on only one or two manageable projects at a time, but saw to it that they were well managed and, especially, that the people who worked in them felt that the success was due to their efforts.
5. Worked on projects that required no more than available resources in manpower, material, and tools.
6. Projects that would benefit all people and give each person a chance commensurate with age and capacity, to do his very best to contribute to the success of the undertaking.

The projects were educational through and through, as well as practical and productive. The projects were related functionally to lessons and they were made to feel they had a part in developing them the same as the adults.

I chose this case study because it brings out my theory of a community school for Adult Education and Community Development.

EDUCATION OF THE INDIAN ADULT

"A Literacy Program"

by

LeNore Shill

"A LITERACY PROGRAM"

THE PAPAGO RESERVATION

The Papago Reservation was the last large reservation to be established by our Government which was in 1917, but was added onto from time to time until 1938. The reservation consists of 2,774,536 acres, lying along the southern boundary of Arizona, with the Boboquivari Mountains to the east and Ajo Mountains to the west, and extending northward to a line about fifty miles south of the Gila River. There are two other smaller tracts, Gila Bend, to the northwest, which contains 10,297 acres, and San Xavier to the east with 71,090 acres.

The Papago people live in about 73 villages scattered throughout the reservation. Their resources cannot support the present population of around 8,000. From one-third to one-half must make their living elsewhere. They need to be better equipped to perform work off the reservation.

Of the estimated 1,200 family groups, about 800 families, more or less, combine an inadequate livelihood from subsistence farming and seasonal off-reservation employment. Their annual income is about one-third that of the average Arizona farm family. Among this group are found families suffering from the effects of poverty, illiteracy, untrained skills, improper diet, and malnutrition.

According to the 1949 report covering the Papago Development Program, less than 40% speak English and less than 20% are literate.

As indicated by this summary, an Adult Education Program is needed for this reservation and literacy will be an essential part of it. Many compelling motives for learning to read and write will arise as steps are taken to meet the individual and group needs of the Papago people.

OBJECTIVES

1. To meet the practical needs of daily living
2. To improve health
3. To promote good sanitation
4. To improve child care
5. To raise better crops
6. To increase economic status
7. To learn how to do and make things.

The community has expressed a desire to read so that they will be able to observe danger signals on the highways and work, to locate streets and buildings, to follow directions, to keep in touch with members of their families when away from home at work, and to read little books on "how-to-do-it", healthful living, best foods to eat, and better ways of farming.

If literacy training is to help this community to meet their keenly-felt needs, it must promote the development of the following attitudes and skills: a thoughtful reading attitude; a clear grasp of the meaning of the passages read; thoughtful reaction to the ideas apprehended and the fusion of these ideas with previous experiences. This last step is the heart of learning act in reading. It enables the reader to correct wrong impressions and to acquire new or clearer understandings, rational attitudes, and improved thought and behavior patterns. If reading is to function regularly and effectively in the lives of young people and adults, they must acquire the disposition to use reading in securing needed information and in solving personal and social problems.

In efforts to achieve these goals, the instruction should be adapted to the characteristics of adults as learners. Adults are mature in respect to motivations, experience, will power, and ability to reason. They possess shrewdness and common sense, are usually "word mature," and have fixed habits and established ways of viewing life. As learners, they are extremely sensitive, and often, preoccupied and tired. They resist knowledge that has no meaning to them, resent instruction which follows the pattern and technique used in teaching children. To be most successful, a teacher should study the characteristics of his group and adjust teaching procedures to them.

The literacy program will be organized as follows:

I. Preparing for reading.

II. Establishing initial reading interests, attitudes, and skills.

III. Promoting rapid progress in ability to read any material within the range of familiar experiences and the everyday vocabulary of the group.

If this program is effective in aiding community development, it should provide growth through reading as well as promote skill in reading. Much of the material used should enrich the experiences of readers, cultivate new interests, and provide needed information, such as how to raise better crops, to avoid disease, to improve the sanitation of the community, and to include some of history and traditions of their culture.

As stated, it is almost impossible to find reading materials which are exactly suited to the abilities and interest of adult Indian students, particularly on the beginning level. It will be necessary for teachers in the adult education program to prepare most of the reading materials themselves.

Preparing Reading Materials

Success in keeping the interest of adults who are learning to read, depends to a great extent upon the material they are reading.

The reading lessons should relate to things and activities of great interest to them.

The pictures and verbal text must be so organized, that they stimulate purposeful reading.

Type or manuscript should be large, clear, and legible.

Sentences should be short and direct.

It should use a very small number of words.

Words should be selected on the basis of the interests, experiences, needs, and age of the learners.

If new words and concepts are introduced in the lesson, they should be used in the preliminary discussion until their meaning and significance are clear. It is also helpful to write these new words on a blackboard or felt board. There is a definite proportion between new words introduced and running words. It is believed that this ratio is about 1 to 20. "Running words" is a count of all the words that appear.

Provision should be made for stimulating interest in independent reading. To this end, place pictures on the wall with labels attached and provide interesting picture books, comic strips, and copies of newspapers for the reading table. During every class period, refer to them to stimulate curiosity concerning their content.

As adults acquire a vocabulary of one hundred, or more, words, simple sentences, news items, and stories should be prepared within the range of the known reading vocabulary, duplicated and distributed for home reading.

It was indicated by our adults that were learning to read that they would also like to learn to write. Most all seemed to feel they needed this, especially in getting along off the reservation. The training for this will parallel, and be closely integrated with, the activities involved in learning to read. This is due to the fact that the processes of symbol recognition and symbol writing reinforce each other. The need for both reading and writing arises early in the efforts of a group to achieve the goals of community development.

The essential tasks in teaching handwriting are co-ordinated with the stages of a sequential, carefully planned reading program out-lined earlier. During the reading-readiness period, the teacher becomes acquainted with the characteristics and writing needs of students and introduces a few simple motivating activities, such as writing one's name. During the initial period in learning to read, the basic skills of handwriting are introduced as adults seek to achieve a coveted goal, such as ability to write a letter, name, etc. During stage three, these skills are further refined as training is provided in the use of handwriting in meeting practical needs, such as filling out forms, keeping records.

Two booklets that I reviewed, seem to be the kinds of booklets that would be useful in the adult reading program.

Jackson, Virginia L., and Kakzu, Donald S., A Family: Prepared On the Direction of the Materials Preparation Unit Adult Education Program Field Technical Section, Brigham City, Utah.

Schwanke, Jack H., A Family Works: Bureau of Indian Affairs, U. S. Department of the Interior.

Booklets are perhaps the better form to present new material as the unit progresses. Students may take them home and advance in them at their own rate.

THE ROLE OF THE ADULT EDUCATOR

To help people identify their needs. Growth comes as a result of learnerdiscovery, not of teacher-telling. He makes contributions to help the learner achieve his own new insight, his own unique organization of fact, experience and point of view. He encourages individual development by stimulating processes of community development. He comes to the people as a friend. He is a stimulator of initiative, rather than a supplier of solutions to problems. He should be able to set up classes to meet the needs of the adults who want to read and write.

COMMUNITY DEVELOPMENT IN INDIAN EDUCATION (PIMA)

by

Mable S. Lada

COMMUNITY DEVELOPMENT ON THE PIMA RESERVATION

The first historical references we have about the Pimas are from Father Kino's reports of 1694 to 1710. His reports show the Pima have lived along the Gila River for at least a thousand years and maybe longer. Father Kino brought to the Pimas, domesticated animals and plants, as they were agriculturists, living along rivers and practicing irrigation for over eight hundred years. The Gila River was as much the "Mother" of the Pima, as was the "Nile" to the Egyptians. The Pima was a sedentary and peace loving tribe. Due to the hospitality of the Pima, the wagon caravans followed this southern route.

The Federal Government, in 1859, set aside a tract of land known as the Gila River Reservation for the Pima. It consists of 372,022 acres. This tract of land is south of Phoenix along the Gila River and her tributary, the Santa Cruz. The 1950 census showed 5,500 population on this reservation. The Pima villages are scattered over their reservation with twenty-five to one hundred people in each village. Three to four generations live together in a cluster of one room houses; the leader of the family being the grandfather, as long as he could function properly. It was this method of respecting the elders that was taught to all Pimas which was their first step in education.

The Pima has been more inclined toward education for their children than most Indian groups. The Pimas began asking for schools in 1865, and have been better supplied with schools than other tribes in Arizona since 1900.

The first Pima school was a Presbyterian Mission school in 1871. It was a crude fourteen by sixteen foot room without flooring or bathrooms. The enrollment was fifty pupils. In 1873, two new school buildings were erected on the reservation. In the beginning, the Pimas closed their schools for harvesting, planting, and ceremonials. In 1881, a boarding school was erected in Sacaton, but the Pimas felt that the children were better off at home with their mother's. By 1900, there were eight day schools, one boarding school, and one Catholic Mission school on the reservation. Being near the Phoenix Boarding school gave the Pimas a head start over other tribes. In 1932, the boarding school at Sacaton and several of the day schools were closed. They started integrating into the public school system. In 1957, this resulted in eleven Pima high school graduates enrolling in Arizona State University.

The Pima Indians call themselves the "Antam Akimult", which means river people, since they have been living in the Gila River basin and holding the same territory the Hohokam occupied. The Gila River furnished the Pimas with fish, reed from its banks for baskets, and clay for making the famous Pima pottery. The river water was used for irrigating their crops.

The Pima family continues to be different from the usual American family. The Pima family is made up of the parents, their children, the wives and children of the sons. Such houses, made of cactus ribs and mud, were grouped into villages, with a tendency for village members to be related through the paternal line. The family is the important economic unit, with each family responsible for its own subsistence. The Pimas played individualism, so that no man was permitted to outdo his neighbor in the obtaining of wealth or in other symbols of personal excellence.

Religious practices were centered around the recurring events of the annual economic cycle and by many curing and personal crisis ceremonies. An example is the harvest festival; when girls reached the age of puberty, an extensive ceremony of purification was carried out. Personal power, songs, and other accomplishments were obtained through dreams. Great interest was developed in funeral ceremonies.

The Pima marriages were arranged by the Maternal grandfather with the participation of the girl's parents. This was done with the grandfather of the groom. The groom joined the brides family, and the couple lived in the girl's parents home until she became pregnant. The parents then would help the couple build a house next to theirs.

Father Kino, in 1700, was the first missionary to introduce christianity to the Pimas. This radically changed the agriculture, hunting, and food gathering pattern of the tribe. Today, the majority of the Pimas are Christians. Christianity filled the Pimas with doubts about their laws and customs, and they became confused. This disturbed the identification the Pimas had to their way of life. Since the coming of christianity, most of the interesting dances and ceremonials of their ancient culture have been lost; however, some were retained despite Christianization.

In the Pima Tribes government, the sub-chief was given responsibility, but no authority to make decisions; that responsibility the whole community shared. The Pima society is said to be an equalitarian, leveling, cooperative democracy.

The Pimas are more acculturated than any tribe in the southwest. It is estimated that 99% of them speak English, and 80% have completed grade school, and 50% have graduated from high school.

The Salt River Pima - Maricopa Community, is located twelve miles east of Phoenix. Its tribal and newly organized agency office are on its reservation.

There are 46,626 acres, with a population of 1500 in this community. It was established by an act of Congress on February 28, 1859.

In spite of adequate irrigation water for industrial development, there are only nine faucets to supply water for domestic use. The water is hauled to the homes; in some cases, extreme hardship is evidenced.

There are excellent possibilities for future industrial development, and its economic potential is enormous.

Electricity was installed and turned on in July, 1962. There are 331 dwelling units in this community.

Employment opportunities are much better for this community than for any other reservation. There is no noticeable job discrimination; they receive the same pay as the non-Indian with the same qualifications.

School attendance is compulsary. There are about sixty students attending off-reservation Bureau schools: 221 at Salt River Day schools, twenty-five in Mission schools, and 250 travel by bus to public schools in Mesa. There are five attending college, twenty-five attending vacation schools, and those who do not go on relocation, take the post-graduate course at Haskell Institute, Lawrence, Kansas, and then find jobs. The education committee has a follow-up program on the high school graduate.

At the end of each school year, the community practices about the only custom it has left, a ceremony for an individual accomplishment. The community has an award ceremony for the high school graduates and for the other students who have perfect attendance. In a way this is interjecting something new - competition.

Then comes the buses returning the students who have been away in boarding schools. To have so many idle students in the community, from May to September, poses some very serious problems.

The Salt River community, along with other major tribes, began to seek help from the Bureau of Indian Affairs educators and officials to provide worth-while summer activities that would not only occupy the teen-agers during the school vacation, but would contribute to their development and the welfare of others. Three months of summer vacation become boring to the active teen-agers, and boredom often prompted them to invent activities of their own. These activities did not conform with the tribes acceptable behavior patterns. The Bureau turned to its teaching staff for talents to help the tribes meet this problem. Many things were thought of; physical education teachers could benefit children with the organization of leagues and basket ball teams. A music teacher could organize a band and glee club; Art teachers and shop teachers could contribute. The library worker could be given a station wagon with library books and become a traveling librarian. A special reading teacher could help organize a story telling session. This venture into the community, in turn, would help the teachers to understand some of the problems and needs of students they teach.

The Area officers were notified by the Central Office that limited funds were available for carrying on summer activities.

Many plans had to be submitted before the program got underway. All of the summer activities were to be the type of learning that would carry over for a lifetime; for example, driver training could contribute short trips, which would expose the Indian youth to the good features of non-Indian cultures.

The short summer programs with the help of the tribal councils and the community, went into action in June 1960.

The Pima Agency and community wanted five projects to reach the interests and needs of its teen-agers.

1. At the Pima agency, a sewing project for girls was organized by the home economics teacher. Sewing classes were held in the day schools one day a week. The program was started in June; there were seventy-one girls and a few mothers whose interests were high enough to extend the project into the middle of August. The material benefits resulted in; 250 skirts, 101 blouses, 72 dresses, nine housecoats and twenty seven shirts for boys. Care of the hair was given as a side line, which resulted in fifty home permanents being given.

2. The Salt River day school provided facilities and equipment for a community recreational program. A director and two assistants were employed by Maricopa County.

3. The Casa Blanca day school teaching staff carried on a reading program for a four week period for forty boys and girls. The attendance was voluntary.

4. The Gila Bend Crossing school staff turned a small bus into a traveling library to make books available to the community.

5. The Sacaton and Blackwater schools recreational activities consisted of art classes, wood-carving, metal craft and other types of athletic contests.

The 1960 Community School Development programs were so successful, they were conducted again in 1961. Again fine summer community programs were developed at the Pima Agency.

1. The teachers from the day schools conducted four weeks of classroom instruction for the students who needed help to do better work in the next grade. As a result, the students were able to complete their course requirements which they were unable to do during the regular school time.

2. The sewing classes for girls were held at the Pima Day school on Monday and Tuesday of each week, Gila Crossing day school on Wednesday, and the Salt River day school on Thursdays and Fridays. Classes were held from 8:00 A.M. to 3:30 P.M. each day from 12 June to 17 August. One hundred and seventeen girls, ranging in age from twelve to seventeen participated in this program. Transportation was afforded those girls who lived in outlying areas of the reservation. The interest in this project was demonstrated by the fact that attendance was unusually good and many students who walked were there well in advance of the time they were to report.

   The program was under the direction of the home economics teacher, assisted by school personnel at the various day schools, and many of the mothers. The Education Committee of the Salt River Tribal Council also gave assistance, and provided a considerable amount of material. The Branch of Land Operations at the Agency, also provided much of the materials.

   The project not only gave the girls participating worth-while experience in sewing, grooming and choosing of clothing, but also made it possible for many students to have suitable clothing when they were ready to enroll in school. The sewing classes were available for students attending public, Mission and Bureau schools. A total of projects were as follows: 531 skirts; 220 blouses; 87 dresses and 16 shirts for boys.

3. Gila Crossing had a troop of fifteen boys that was active throughout the summer in scout activities.

4. The Salt River school local Girl Scout Troop sponsored two events to acquaint the neighboring troops with its activities, and the reservation.

5. The Pima Agency conducted a students work program for twelve boys. They were under the supervision of the Branch of Plant Management and Education. The boys were divided in crews of six; both crews worked as painters, seven hours a day. One hour of instruction covered such items as social security, conduct on and off the job, and good job habits.

6. The Pima Central and the Salt River schools have lighted fields suitable for soft-ball and little league baseball. About 150 students participated in recreation on these two fields.

The sewing project was again offered in 1962 with sixty-five girls and five mothers enrolled. The theme this year was a "plan ahead for school", "school starts in August and September". There is a growing need to become future conscious. This summer some laundry was added to the sewing program. Also mending and remodeling of clothing was accepted by the group as a worth-while project. Class instruction was given on cost of ready made garments compared with hand-made garments and money saved for other essential items. Care of clothing, suitability of clothing as to color and design was very successful in its introduction. A style show closed the short sewing project this year, and the Bureau teacher was transferred to another school area.

In 1962, the Bureau evaluated its programs for 1960 and 1962. They discovered a pressing need was felt by many teen-agers for the opportunity to earn money. The income earned from his own labor gave the teen-ager a feeling of security and would help to cut down on the school drop-out problem the tribes have. It was also revealed that the teen-agers and others make a great deal of progress academically by attending four to six weeks of classes. The tribes assumed more leadership roles in initiating the summer youth activities. Of special notice, were the work programs that benefited the tribe and the youngsters.

Next year, since the Pima Agency has lost its home economics teacher, I would like to continue with the sewing classes with the future and plan ahead themes. I would like to add more good grooming with the sewing projects. This would consist of how to cleanse the face, apply facial make-up, care of feet and hands, and how to maintain good posture. I would like to add, also, some sewing to make the home more attractive; for example, bedspreads, curtains, seat covers for chairs, etc. Also, I would encourage the community girls and their parents to see if the council wouldn't give them a bus and a driver to go to the fabric store and do their own selecting of materials suitable for themselves. This is a great need we have in the off-reservation boarding schools. The girls need the experience of choosing and shopping for their materials, zippers, buttons and thread. This way, they are introduced to and have the opportunity to help in the acculturation process and to make the adjustments necessary for a happy profitable life.

The results of a program of this type, should clearly be seen in three years time. A program which has been carried on so successfully should indeed reach out of the area of the Pima Tribes of Arizona, and result in far reaching effects toward adjustment to the white man's way of life, especially as it concerns the young Indian teen-ager, who will be the one upon whom the burden of living in the white man's world will fall.

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PAST ATTEMPTS AT COMMUNITY DEVELOPMENT (FORT APACHE)

by

Fred McClure

[Mr. McClure discussed the community at Whiteriver, on the Fort Apache Indian Reservation, in Part I. The information has been deleted from this section, in order to avoid repetition and publication. Editors note.]

When one examines past attempts at community development on the Fort Apache reservation, it becomes quite obvious--perhaps more so than on any other reservation--that somebody cares. The unfortunate thing is that always it seems to be an outside group who cares and is conscious of needs, but infrequently, the members of the community themselves. As an emergency measure, this can be considered to have served a purpose. Perhaps in the long-run, it may work out for the best. The following remarks reflect a very strong tendency for the community members to "let George do it". Here and there one sees an example of true community spirit and cooperation to show what can be done. It is very seldom that one hears an Apache say "we". Generally it's "they are going to do this or that." Whether this reflects the structure of the Apache language itself or past efforts in community development, one can only surmise.

In 1924, the United States Cavalry turned the Fort over to the Indian Service for use of a school. What has been done in the way of community development has happened since that time; in fact, the last 10 or 15 years have witnessed the extent of community development occurring since 1924.

The greatest problem in community and tribal development has been a double-barrelled one--that of providing individual employment and of furnishing revenue for the function of overall tribal business. This situation has been met by a rapidly-expanding tribal enterprise program.

The reservation includes a fine stand of virgin timber, which has been under scientific management for a considerable length of time. Until recently, this was developed by outside interests with the cooperation of the tribe. Although the lumbering operation has provided a limited amount of employment for individuals, it was recently decided to construct another lumber mill near the site of Fort Apache. This will provide a number of new jobs.

Recent attempts have also been made on the part of the tribal council to negotiate with outside interests to develop mineral resources.

In a land of abundant flowing water, it comes as a surprise to many people that water is really a problem. Well-drilling is a tricky business in this part of the state, and domestic water continues to present problems before anything approaching a high standard of living can be approached in terms of housing. The Whiteriver community now enjoys safe drinking water which was piped in from high in the mountains only recently.

The tribal recreation enterprise is proving itself to be a developing source of employment under tribal management. The tribe now operates numerous filling stations, motels, and stores, in addition to the increasing revenue from hunting and fishing licenses made possible by welcoming tourists to the reservation and providing camp sites and well-stocked streams. Much effort has been expended in the development of new roads and lakes.

Community center buildings have been constructed by volunteer labor in most of the 7 tribal districts. These provide a place for town meetings, and they also afford indoor recreational facilities.

The Whiteriver community now boasts a rodeo ground where public events are held. Once a year, in the fall, the tribe holds its fair at this location by the Whiteriver. Athletic events, rodeos, and public ceremonies are held here throughout the year and this modest rodeo ground is a busy place.

The community now has in the way of public facilities, just about everything that communities of like size throughout the United States enjoy: hospital, library, public schools through high school, churches, tribal orchard, volunteer fire department, and numerous stores. Developed or in the state of development, are the Women's Club, Masonic Lodge, Community Chorus, Civic Club, Toastmasters, many of which contain a predominance of white members, yet are attracting more and more Indian people through encouragement and pride to become leaders for Apaches.

More recently, there has been a regular exodus from the wikiups to small, inexpensive board houses.

A PLAN FOR COMMUNITY DEVELOPMENT

In this community, as in any other, the community development worker will have to start with that which is already here in the Whiteriver community. In view of the rapidly advancing development program, it is womewhat doubtful that the worker would find himself as badly needed or as highly esteemed as he might hope for. The reason for this is that the tribe is moving forward under the leadership of a highly efficient tribal council. Under these circumstances, the worker will find himself in about the same situation as he would in a non-Indian community in many respects. He therefore might consider the situation scarcely a challenge.

For the purpose of this proposed plan, I will cast the public school teacher in his role as community worker. This will, I believe, necessitate a somewhat different approach than that of a BIA worker or Missionary. Since the teacher is himself, in effect, a member of the community, and not an expert advisor, he will deal with the problem much as any Indian member of the community would. He must use the eclectic approach. Therefore, rather than discuss one or two approaches, I will try to show how the public school teacher may contribute through many approaches as both a leader and a follower. None of the following represents the great white father approach in which the community worker is God and the community advances from nothing to everything. Rather, the plan will be to determine how we, in the public school, can become a part of the community and to make our just contribution to community development.

Whereas the BIA has paid lip service to the idea of the community-centered bureau school, the public school assumes almost an opposite role--the situation, then, being a school-centered community. However far from anyone's ideal this may at first seem, this is presently the status of the public school, and there is much evidence to indicate that this will continue to be the case. The public schools, from their very beginning, have been guided by a philosophy of education for democracy; however, at the same time, this is not enough. The entire world picture places pressure on the lower levels of education through institutions of higher learning, as well as through community and other channels. Despite the value of community public work projects, the school has an entirely different role and purpose at the present time; these other phases of community development now being very effectively met by the people themselves under the leadership of the tribal council.

This proposed community development which I will outline, will be approached from the standpoint of the public school as an entity in the over-all picture of community development. To function as such, the first and most logical step would seem to be to conduct a workshop for school personnel--a mustering of the troops, so to speak--in order to establish a workable school-community philosophy. In so doing, it will then be possible for the school, under sensible and responsible leadership, to determine how it can best develop into a community center and to win the support and respect of the community. In a community with the complexity and degree of development such as we find on the Fort Apache reservation, the situation is vastly different than would be met with by the lone community worker venturing into the complete isolation beyond reach of even wagon trails. In a school system such as we find on this reservation with its many teachers, counsellors, and administrators, under stringent budget control from the County Superintendent, failure might as well be avoided in the beginning, by realizing just what can be gotten away with and developing a program which is effective, yet still remains within the limitations currently existing. Within this school workshop, it would be hoped that an effective program would be forthcoming; one that would properly stimulate the necessary self-initiated community action. The problem would be to do this and still remain an accredited public school with a minimum of destruction and misappropriation of public property.

Following are listed some concepts and principles which should be realized from such a workshop together with possible methods for incorporating them into the community development program:

1. Reconnaissance should include a deliberate, but not annoying attempt on the part of each individual educator to establish effective personal relationship and wide acquaintance with members of the community through his students. This should equip the teacher with the very deepest sort of understanding and in so doing, he should avoid at all costs, becoming a nosey busy-body.

    a. Place of residence of each family with which he comes in contact.

    b. Size, means, and attitude of the families of each of his students.

    c. Blood relationships of families within the community. (An understanding of this aspect of Apache community life will be at times a real benefit.)

    d. Talents, interests, and abilities of members within families. (Community resources at the family level)

    e. Educational achievement, interest, and attitude of families.

2. Development of an awareness of the school and its responsibility to the community.

    a. School programs developed in such a way as to appeal to the interest of the members of the community, and to "smoke them out", thereby making school visitation an irresistible habit.

    b. With the assistance of the students (as student-directed as possible) to develop specialized interest provoking activities to attract parents and friends of the students, with the Indian students themselves taking the lead at these functions.

    c. Encourage the establishment of a community education association, whereby the community itself may become actively involved in the school, its policies and problems. Desired outcomes would be:

        (1) Parent assistance in the sponsoring of school activities.
        (2) Community initiated effort in school activity fund raising for classes, clubs, and summer camps.
        (3) Increased community awareness of the value of regular attendance of students and all-out community support.

3. Establish proper relationships with other agencies to insure effective cooperative effort and to avoid needless duplication of effort.

    a. Public health service (through the school nurse)

        (1) To strive to involve parents and community in the school health program.
        (2) To place as much as possible of the problem-solving responsibility in the hands of the members of the community.

b. Bureau of Indian Affairs

   (1) Effective co-operation with boarding school personnel to insure attendance of boarding school children and proper "home supervision" of outside preparation.
   (2) Encouraging the active participation of boarding school personnel befitting their status of Loco Parentis to a large percentage of the public school children.

c. Tribal Council

   (1) Joint administrative meetings between tribal council and school personnel.
   (2) Encourage individual personal participation in community effort as it relates to the school.

d. Private groups, such as missions, clubs, and community organizations.

   (1) Co-operative scheduling of events to allow for full participation.
   (2) Co-operative endeavor.
   (3) Promote full utilization of all resources.

e. Law enforcement agencies

f. Adjacent off-reservation groups and agencies.

g. Political representatives: county, state, and national.

4. Continuous vigilance to insure that co-operative and understanding attitudes on the part of school personnel are maintained. This should be reflected in and furthered by:

   a. Employment practices
   b. In-service training
   c. Administrative supervision
   d. Frequent special public relations staff meetings.

Once objectives similar to the foregoing have been established, and are well understood by the school personnel, it next becomes a matter of following through to set the development in motion. The sole purpose of the above procedure would be to set the stage to create interest and to provide the opportunities for the community to become an active force in the community-education situation. Beyond this point, through the felt needs which should come into focus, the members of the community should themselves be able to follow through with group action.

It may appear that the program outlined herein would be a one-sided plan dominated by experts. This is not in any way the intention. In a community such as the Whiteriver area which is already advancing rapidly along lines established by the tribal members themselves, any other attempt at a community centered school would take the form of a school-dominated community, or worse yet, a school-irritated community. There seems to be little alternative in the present situation if the public school teacher is to play an important role in community development. In this way, the school may become incorporated into the community's present development plans. It is presently here solely because the community wanted it. The plan herewith presented, offers one person's plan to amalgamate the school and the community.

COMMUNITY DEVELOPMENT IN INDIAN EDUCATION

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SUMMARY REPORTS ON GUEST SPEAKERS

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COMMUNITY DEVELOPMENT

June 21, 1962

Mr. Henry Wall,
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Indian people are generally at a disadvantage in the Gallup area. There are 90,000 Navajo's within this area. This area is responsible for the tribes in Northern Arizona, New Mexico, Utah, and Colorado, which is called the Four Corners Area. It covers approximately 15,000 acres.

There are between 8,000 to 9,000 children attending Public schools. The remainder of these children are in Bureau schools. There are about 100 schools with enrollment of around 16,000 students.

There is no tax base, therefore the government gives assistance in impacted areas under Public Law 874. Public Law 815 is used for construction of buildings.

Federal schools for elementary education from ages 6 to 12 years. Older children, 24,000 students go to boarding schools, attend public schools. School district doesn't have responsibility - government takes care of the students.

Teacher stands in a very important role on reservation. He gets status, he is teaching their children. Early schooling requires that they be taught fundamental living things.

On account of the roads and distance to homes, Boarding School Program is important. Students living in Boarding School were approximately 12,000 in number. Only 14% attended day schools. Dormitory cannot replace the home. They are trying to get away from this arrangement.

1953 - Little over half of school age children were out of school, ages 6 to 18 years.

1955 - Mr. Dillon Platero was elected chairman Educational Committee.

1956 - After using radio announcements, posters, etc., 6,000 to 8,000 Navajo children were still out of school.

1957 - Dillon Platero stressed education to his people. After checking the ages of students out of school found 60% of the 6 year olds were not attending.

1958 - Twenty per cent of the 6-year olds are still out of school.

Squaw Dances in summer are of very much importance to the Navajo's. These dances encourage the children to go to school. People have to dance.

Leaders of Navajo people involved the Navajo more and more, which had more impact than what the Bureau alone could do.

FUTURE PLANS OF NAVAJO:

1. When an Indian leaves the reservation, there is no federal school to attend for free lunch and all of the other needs of public school.
2. Time element is of grave importance.
3. House rent - utilities, food, clothing, etc.
4. Food act - no child is to go hungry, so most Indian children are fed. The government gave $1,000,000.00 for free lunches for Indian children in New Mexico.

THINGS THE INDIANS GAVE US:

1. Indian Culture
2. Foods: Corn, tobacco, potato, etc.

GENERAL HEALTH STATISTICS:

1. Health wise: The Indian does not live as long as the non-Indian.
2. Death rate for children under five is higher.
3. T.B. is 5 times greater than the National average of non-Indians.

GENERAL LEVEL: EDUCATION

11+ Grade Non-Indian
5 Grade-Indian in our area
1 Indian-Bureau Wide

1961 - 57.1% in public schools
34.4% in boarding schools
7.9% Mission schools
51.1% in Gallup-were in Federal schools

2% of all people are in college.
½ of 1% of Indian people are in college.

June 26, 1962.

Dr. and Mrs. D. S. Hatch,
Bureau of Business and Public Research,
University of Arizona,
Tucson, Arizona.

They showed an excellent movie of their work in Mexico. The title was: "La Madre Tierra", Metro Goldwyn Mayer. "Beyond the Roads" movie shown around the world, three times in twenty-two languages. It took carrier pidgeons two and a half hours to deliver telegrams in Mexico.

PROGRESS IN ACTION:

Demonstration really showing, conservation of land, gardening, fruit, raise flowers, weaves. People lived in small adobe houses. They later built better houses with tile and white washed the walls, built some furniture. At the end of the harvest, they had a fiesta.

There were thirteen extension villages, schools were intermittent; only two grades, first and second - very few attended. Six grades in another village, Tepisln Luis Avilla.

They had four seasons in Mexico, planting, harvest, etc. Program must be practical and adaptable so they can develop ability to plan and use skills.

Vanishing tribe in Mexico, 850,000 in rich valley, were either driven out of their lands or starved down to the number of 250,000. There are 25 - 30,000,000 Indians from Alaska to South America - 600,000 in U.S., 20-30,000 Aztecs. The rate of increase for Indian people in the United States by year 2000 is a 139%. Other people may be in the minority.

Community development by the people themselves is a definite method of education and real rewarding. We get acceptance and the people take over.

COLORADO RIVER PILOT PROGRAM:

Community development by Indian Americans Organizations have been helping other people - rural people.

Forty years ago, a group went to India to work with the poor people, called "Community Reconstruction." Take what we have and work it over. The government came along with extension division and called it "Rural Development", in the East it was called, "Fundamental Education."

It is said that 80 - 90% of all such efforts is work for the people rather than with the people is a better way of saying it.

The Peace Corps people may not get to stay long enough. The technical assistants and university professors stay, in the poor areas or in India, is too short. The first year he is a student over there. By the time he is able to do anything, his time is up and he goes home.

The United Nations In India exchanged our assignment with India people. We went to Colorado River Reservation. We were offered the position, but we wanted to be invited. We were invited by the Colorado River Reservation and accepted.

COLORADO RIVER PILOT PROGRAM:

1. Acceptance, two years on the Colorado River Reservation by the Chemehuevi, Hopis, Navajo and Mohave.
2. Visit the people (underlying principle). Navajo and Hopi there 13 years.
3. Committee - (great separation,merchants sold to Indian, but didn't employ him). Man and wife together on committee. Twelve couples plus one Hopi widow.
4. Outsiders, the non-Indian, were made honorary members approved by the tribal committee. The white people did not have a chance to vote, but sat in on meetings.

The members elected a chairman, secretary and a treasurer. They nominated and voted by secret ballot.

5. All of the peoples program.

6. Comprehensive program for all sides of life, it was an all around program to help the people help themselves. They thought of things to do. They said "We can all read and write, but we have never had a chance to borrow books from the library in Parker."

   A library project was started. It was the first library for Indians at Colorado River, started with nothing, books were sent to them from all over the United States.

7. We don't do anything that anyone else is doing. Our job was filling in the gaps. They never had a play field, or a ball field. Some were interested in golf. They set aside six acres for a golf club. There was no budget for these programs, it meant a lot of unpaid labor during their spare time, about thirty projects were worked out. The group organized a 4-H club and gave a fair. The dancers performed their "Bird Dance" and went to the Gallup Ceremonials and won second place in the Nation.

   Any roads or water were taken up by visitors, boats, swimming, tourists, but not an Indian in sight.

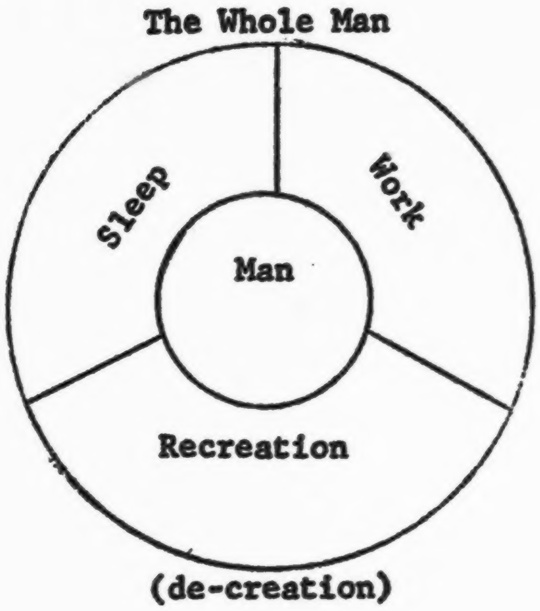
   The older men taught archery to the young people.

   The group got together and built a swimming area of their own and opened it up with 350 people for dedication of lake front. They put a sign up "Indians Own Swim Camp."

   They selected 75 children to be sponsored by the Save The Child Federation.

   Summer school was held for the out of school children. Forty-two enrolled.

   Taking the responsibility in the best way of learning and doing it themselves. They do need technical assistance.



Spiritual	Mental	Physical	Social	Economics
Arts and crafts	Library	Basket ball	Community Center	Arts and crafts
Dances		Baseball	Indian dances	Sheep
Archives		Bow and arrow	New York Fair	
Sponsored children		Golf course		
		Athletic teams		
		Swim club		

Notes of Guest Speakers:

June 28, 1962

Mr. Ralph B. Johns, Director
Community Development
Navajo Tribe
Window Rock, Arizona

TOPIC:

COMMUNITY DEVELOPMENT

(by Developing a Community-Laying out of
Towns on the Navajo Reservation.)

Mr. Johns has been in this position for three years. Two main ideas are:

1. Develop people in the Community.
2. Develop the Community.

In the developing the community, they not only need police departments, cemeteries, etc., but need townsites as well.

At Navajo, New Mexico, they have started such a development. It has lumber of very high quality, and is one of the largest sawmills in the southwest.

They are able to give 25 year leases, with the option to renew them. Homes will be built for the workers, which they will be able to afford. A consultant from San Francisco was hired to make the survey; a published treatise is available on this work. Commercial areas, parks, schools and residential areas have been charted. Congress is working with the ideas of giving leases for 99 years. This would help the Navajo. The approximate estimate of the cost of the Community is $7,000,000. The area that will sustain the mill will take care of it for 80 years. New plantings should maintain it after that also.

Main Things for the Town Site Are:

1. Health problems
2. Water
3. Public Law 86121--get equipment
4. Navajo Tribe furnishes funds for loan
5. Paved streets

Projects underway now are:

1. Window Rock, Arizona
2. Tuba City, Arizona
3. St. Michael Housing, Arizona
4. Navajo, New Mexico--explained above.
5. Ship Rock, New Mexico
6. Ft. Defiance, Arizona

(water and sewer will be in soon - will be started around Oct. 1962.)

In the St. Michael area, houses are being erected through the Tribal Council, Allied Construction Co., and F.H.A. approved. These homes will run between $10,000 and $16,000. Construction has started on two of these homes.

An example on how strong the Chapter is, at Ft. Defiance, 1000 people wanted a certain thing--300 wouldn't vote for it. This happened 3 nights in a row. Sunday afternoon, 3 days later, 35 people at the school voted on it. The Navajo do not force things-but do it in meetings.

In Tuba City, they have hogans, shacks and a few good houses. Cats, dogs are running wild and horses graze over the area. People had to get together and discuss the problems. It can't be settled in one day, we must satisfy the people. Advisory Committees may hand down a building code, present it at the Chapter Meetings and let them discuss the question. If they make mistakes, let them find out.

Other types of programs are a co-operative store, masons, plumbers, and other self-help types. Public works projects use money to hire certain skills, ($2.50 per hour for carpenters to help as supervisors). Projects that they have used at Ft. Defiance are floors, electric lights,and roofs.

An assistance program is started on the reservation. Here the family puts up their foundation and walls. Then he gets assistance from the Tribe for the roof, windows, and doors. They get their lumber free of charge. Sometimes the rafters and doors are not placed properly if no supervision is available; these supervisors are needed.

Adult meetings could be used to aid in financing, study of plans, materials, home improvements, sanitation, design of plan, and how the material will be secured.

The planner usually doesn't get paid or receive any credit. It is a benefit for the people.

The Chapter House level is a very popular method of getting things completed. Most communities are now making use of the offer of the Tribal Council.

Around 15-20 variety of plans are available. Different floor plans, either cinder or masonry walls, wood or concrete floors are adaptations of the plans they can select. The community has to decide if they want a Chapter House, can they maintain it, and take care of it. Meetings are held every 3 months. Kitchens, laundry, meeting rooms and class rooms are furnished. Most plans are of two main types, selected as standard.

When the buildings are completed, they have dedications. Everyone attends. The medicine man sprinkles cornflour and blesses it. These buildings are modern in every way. They have electric lights (usually with their own light plant) automatic heating systems, public address systems, movie projectors, etc. They usually have concession stands to help defray the expenses. From now on they must maintain the building. These buildings are prized very highly, and are usable and also of good design. College students usually help operate the equipment during off-school times.

Usually at the Center, they construct quarters for the care-taker. He lives free for taking care of the building.

Recreation, classes for students home for the summer, and other activities usually keep the Center busy. Little league baseball is very popular. Most of the Centers are being developed.

At Window Rock, Gallup, and Tuba City, are very large Civic Centers. They run in price from $500,000 to $785,000. All of the dances (latest), wrestling matches, tournaments for sports and other events are held there. These belong to the Tribal Council.

Sometime back, the Navajo was said to be superstitious about their dead, now they are having cemeteries.

Film strips, lectures, etc. are being developed. They do not have a "Flip Chart" yet, but perhaps Dr. Roessel will develop one. The Citizens are beginning to get interested in elections, both National and Local.

Public Works are important such as: weed eradication, erosion control, pest control, develop spring water, dig wells, and work on roads.

On the Navajo reservation, much is going on. There is a newspaper which comes out weekly for $3.50 per year. College students are hired in summer for $1.25 per hour for recreation leaders. Surveys are made for the need of Chapter Houses, what services are needed, check on services given by State, National and B.I.A.

Still some groups reside as clans. Usually the prominent Navajo leaders are employed by the tribe in special capacities. Medicine Men are still important. Chapter House officers usually depend on: is he a medicine man, how many sheep does he have, number of head of livestock or acres of farmland? They are very unorganized. The minority clans usually elect the officers.

Up to a few years ago, there was no organization; people told them what to do and the others sat back and listened. Progress is now being accomplished on the reservation. Some of the people are helping themselves. They will help others to follow.

Mrs. Ruth Bronson

United States Public Health Service
Community Worker, San Carlos Apache

July 2, 1962. Mrs. Ruth Bronson

Dr. Roessel introduced Mrs. Bronson as having one of the very best community development programs of any community. The Bureau of Indian Affairs would like to have her return and work for them. She is now going to the Stewart School in Nevada.

General Comments: We are all experimenting, but we all understand there is a great need. The Indian people need to do something about their own Community Health. Health Education is emphasis that worker should do in the field. Department has given her a lot of lee-way. Work with the medical officer on the Reservation.

There was quite a bit of misunderstanding of what the person should do. The doctor in charge of health didn't want a community worker, but wanted a Public Health nurse. She told him if they didn't want her they wouldn't get this help. She thought the community should be stimulated to want to do something for themselves. You should have some reason to be there. Her purpose happened to be health.

Other experiences: It is easier to know non-Indian community than the Indian. You have to work with both. She noticed that different agencies were not working together or correlating one with another. "Could a Co-ordinated Program be accomplished"? There were some dances for girls, dances for the sick, but the young people not involved, the 15 and 16 year old group, were drinking. From May to September, the Curfew Law was to be enforced.

They started to organize a Boy's camp, work camp to help the boys. The Cattle Association would pay boys fifty cents a post. They would pay for only what they did. The boys paid their board from these earnings and the remainder was saved. The Bureau of Indian Affairs and the Public Health gave her help the first summer. This showed what all groups working together could do. Most of the help came from the community, with some outside help. Each summer showed an increase. It grew from 30 boys to 100 boys. Now that it is established, many resources are used in this same way.

The children are always welcomed at home if they quit. Ties are very strong at home.

Anytime you can get the child (Indian or non-Indian) in school or college, it is good.

Many of the younger parents are now making decisions for children.

The Apaches are sensitive, proud, emotional and not demonstrative, but explosive, quick to flare up and feel deeply. Times when they are mad at someone, they have poured gasoline on themselves for suicide. They need psychiatric help. (Any conquered peoples may need it).

Educationally - under satisfactory - hard to associate their emotional problems. They have many personal problems, many of them serious. We must not stamp them as a failure. They are now beginning to see things differently, especially the younger ones.

Perridot Water Project, U.S.P.H.S. Water Project - The community has to work for it, also give labor for project. The people signed and pledged participation, it did not come forth as Engineer's had planned. The community was called together, appointed two council members to water committee, community appointed three people, a committee of five members. First community meetings were held in homes. In choosing, they selected a man of substance and integrity and etc. They had about seven meetings before anything really took shape. Indians decided to work. Ditches were dug, U.S.P.H. dug the main ditches, bathrooms were provided if people built own rooms and would get tub and sink. U.S.P.H. gave stool. She couldn't find out why people were not digging their ditches. From 52 homes, she took 35 of the women of the community to her house and showed them the bath rooms. The women then decided it was a good idea. Many people made plans to have bathrooms. Thirty-eight now have bathrooms. The reason for this increase was due to the leader. She spent the greater part of two years. Community work cannot be done in a hurry. You cannot revolutionize the whole people in a hurry, it is a very slow process.

Do not go into community work if you do not want to be bothered with people. "Must have a warm feeling for them."

COMMUNITY DEVELOPMENT IN INDIAN EDUCATION

July 17, 1962.

Nelson Jose, Governor
Pima - Maricopa Tribal Council
Sacaton, Arizona

This morning I got up at 0445 and drove forty-five miles to breakfast in Maricopa County. The Peace Corps have cleared the brush and leveled sixteen acres of land in a short time with heavy equipment. In the old school building, used for community center (belongs to tribe) they are pulling out everything and putting in new things, water evaporative coolers, refrigerators and new gas cook stoves and bringing in six new large trailer homes. Everybody is working with heavy equipment.

For breakfast this morning, I had one-half a cantaloupe, oatmeal, two hard boiled eggs, two hot biscuits, lots of butter and coffee and the government paid for it.

President Kennedy's program pays the bill for the Peace Corps. They get paid $75.00 a month. Most of these people are college graduates, some from well-to-do families. They will be here eight weeks, then leave and go to Puerto Rico. They want to do something for the people less fortunate than they are. They took my picture out there. It was like being in a dime store, standing up and sitting down.

I met Dr. Roessel at an Inter-Tribal Council meeting in Flagstaff, Arizona, about fifteen years ago, before he was married. Met his mother and father. He certainly has helped me and I do all I can to help him.

Dr. Roessel and his Peace Corps had to get permission from me to work on the Pima-Maricopa Reservation. We leased sixteen acres to the Peace Corps. They are giving us all the improvements they will leave; we will have a community center.

The Pima-Maricopa corporation was formed in June 1934. The membership corporation are all persons registered. Membership is numbered over 6,000 Maricopa-Pimas. We are now in the process of taking the census. The University of Arizona, Ethnic Research says we'll go over the last government census.

PRIMARY AIM

The Tribal Council has seventeen members, and the reservation is divided into seven districts.

The Tribal Council is responsible for the following:

1. Operation of flour mill, (competition drove us out of business). We operated on a basis of 60/40 - 100 pounds of wheat brings sixty pounds of flour. Pima Pride regular name.

2. Land improvement for farms.

3. 1951 community took over 11,000 acres of farm land in 1934.

4. Formation of Gila River Enterprise.

5. $250,000 from Peace Corps.

6. Seven Districts:
    1. Blackwater
    2. Sacaton Flats
    3. Sacaton proper
    4. Santan
    5. Casa Blanca
    6. Gila Crossing
    7. Maricopa Colony

Area Description

Interests integrate between Gila River and Maricopa. One fourth of area is in Maricopa County and the rest is in Pinal County, Florence the county seat. The reservation is southeast of Phoenix. The reservation is approximately 100 miles long and 50 miles wide. The Chinle mountain range borders it; most of land is rocky and barren ranges, cannot be cultivated without irrigation. About 82% of soil no good. Sacaton, Headquarters for Pima Reservation has 372,022 acres.

Average Elevation

1,204 feet above sea level at Sacaton. The average irrigable land is 1000 feet, 935 feet west and 1,450 feet to the east.

It rains in December and March. In 1936, we had bad snow flurries at Sacaton. We do have a nice climate; I don't want to live anywhere else. When I was in the Bureau of Indian Affairs, they sent me north. I nearly froze. I asked for a transfer and they sent me to Kingman.

We raise red maize, barley, wheat (sonora and club) cotton, grain and garden crops in between. We do two row crops a year. Land use most natural resource, approximately 6,000 acres could be used if irrigated. 33,000 is farmed annually. Over 50% of the land is not irrigable.

Indians used to be big cattle raisers. There was plenty of grass and the cattle could drift down to the Santa Cruz river to drink. Two people would take turns every three days to mind the cattle. The cattle were corralled nightly. Drove cattle from Co-op to South Phoenix where they were sold, once per year. There were no farm lands, this selling of cattle wasn't only livlihood. They sold for four to four and one half dollars per hundred for a 900 pound steer. That was good money that year. They operated co-operatively years ago. They used to plant co-operatively , each help others until crops were all in, now every farmer on the reservation is an individualist, can't take time to help their neighbor.

Tribal Lands

4%	tribal lands used by Indians
6%	of allotted land used by Indians
1%	used by non-Indians
27%	Tribal lands allotted
95%	Tribal lands idle
75%	of allotted lands idle.

Transportation

Railroad station at dock

Southern Pacific, no passenger stops at Sacaton, convenient stop at Chandler.

Greyhound Bus Service has ten daily bust stops, excellent service from Sacaton to Phoenix and Tucson.

Metropolitan Bus Service from Gila River to Phoenix.

Trailways leaves 0600, back at 1900.

Air transportation about forty eight miles from Sacaton to Phoenix.

Roads

Network of all weather roads, 180 miles; 220 miles of secondary roads. The road system consists of: State, 52.5% paved: County, 17.5% paved: Reservation, 43.8% paved; 66.1% gravel; 221.1 secondary (dirt). Which makes a total of 401.6 miles of roads on the reservation.

Law and Order

The reservation police are having trouble with people. They cannot bring non-Indians into Indian court. Non-Indian will take advantage of this and will drive around 80 miles per hour across the reservation. Do not have enough police force to catch people. Many are drunk drivers. We are working on it now to get some regulations to control the too fast drivers.

The reservation is open range. Many of our cattle and some of our people get killed on the roads. We want closed range and if we get it, then stray animals can be picked up.

Children in school represents one third of total population of Pima Reservation. More and more Indian children are going to school and more if we had counselors. They are doing well in public school provided the children are counselled properly. Pima is getting counselor from Bisby, Montana. Counselor needed badly for reservation and schools, students not doing good at Casa Grande, Coolidge and Chandler. Need was felt by tribe, there were too many drop-outs. Drop-outs will be fewer with a counselor. I had an education committee seven years. I saw the children were not making headway. I spoke to the principal at Casa Grande schools. He asked why should Indians be treated different? I explained backgrounds were different, but the schools want to treat them alike. Counselors need to have confidence from parents, then children will have confidence and there will be fewer drop-outs.

Schools on Reservation

3 Parochial: St. Peters Elementary School: Seventh Day Adventist - Maricopa: St. Johns Mission - Laveen.

1950 census reported the Pimas had finished grade seven compared to grade eleven on the National level.

1960 census report showed there were 1,153 children in public school, 1,151 in Federal schools, 307 in mission schools, 63 attending universities.

Health Services

Services is for all. We have a thirty bed hospital with a staff of sixty-one. We have four medical officers, one dental officer and eight registered nurses.

Welfare Services

Represents the medial income group. Fiscal year 1961 Pinal county alone:

Old age assistance, 1,178 cases per month, drew $143,700.00.
Aid to blind 12 cases, $10,531.00
Dependent Children 175 cases, $72,573.00

A total of 376 persons drew the sum total of $410,202.00 in welfare from Pinal County.

Maricopa County:

Old age assistance, 67 persons, $40,000.00
Aid to dependent children, three, $2,556.00
Dependent children, fifty-eight, $83,264.00

This brought $126,462.00 into the reservation from Maricopa County for 128 cases of welfare for a year.

Surplus Commodities

Rations - 50% of the population takes part in this. They get free food. They must qualify for free food. This week, it was corn meal and dry milk. We need assistance from home economics. They must have their cards with them when the truck comes or they don't get rations.

Housing and Utilities

Homes are made of natural materials, adobe, sandwich houses. Homes are small, crowded, and inadequate. 10% are slums. After a house is piped, it is said to be "plumbed." Thirty-five percent of the homes have electricity, twenty-five percent have refrigerators, ten are "plumbed," twenty percent have sanitary facilities. Forty-one percent have less than 100 square feet of living space per person. Domestic water is badly needed. 90% of the families haul water. Public Health Services are working on water and sanitation. 6,000 need the services.

Factors contributing to economic decline.

1. Underground water has been used, economy associated with water rights.

2. Technology-changes have helped with employment.

3. Automation is taking place, throws people out of work.

4. Need re-training along trade lines, have some skilled people on reservation. We want to hire four or six people to teach trades, but there is no money available. That is another budget for Jose to work on. Peace Corps found that a Pima could weld better than he did. Construction Manager suggested they take six or more boys and teach them to weld.

5. High percentage of low acreage farms too small.

6. Industrial Development area.

Super developer - a man from Chicago, wants to put up a super development on one or two sections of land. He wants to put in golf course, supermarket, low rent houses, riding academy, schools and churches. It is located south of Guadelupe, across the William Steel road. The developer became ill, he is resting in Phoenix. He will pay the tribe $90.00 per acre. He wants to build along the same lines as Del Webb. He wants to put in airport across the highway from the super development. If a failure results, the contract would revert back to the tribe to operate for retired people.

Subsidiary Bear Creek Mining Company wants to prospect. If they find something good, they call in the Mother Company, and they come in and take over - Kennecott Copper Company.

Open pits - Ray has to be moved. Copper, 99.2% pure, comes out in big slabs and weighs 720 pounds each. It is sent to Baltimore for further development.

It goes too slow; mining is part of economy of state and community, copper towns grew up over night. This could become a great help to the tribe, in the future. Royalty, paid by poundage, schedule - they will use Indian labor whenever possible and they will train them.

Thompson Air Craft in Coolidge has many aircraft in mothballs.

Its like the old saying, its not what you know, but who you know. Area development is very important.

COMMUNITY DEVELOPMENT IN INDIAN EDUCATION

Marvin Mull
Tribal Chairman, Apache
San Carlos, Arizona

[Dr. Roessel introduced him as "dedicated to Apache youth. He did something other tribes have not done - gave rewards and trophies to Apache youth. His work for Apache youth is known everywhere."]

We are doing everything we can, especially for our students who are still in school.

The tribe has two cattle herds, two tribal stores, and are working in Tribal resource development.

We are trying to create more employment for Apaches by bringing in more enterprises. Last week, we appointed a young Apache man as general manager, who is from University of New Mexico. He is taking over general manager of tribal store as large as Bayless grocery store, and his assistant is an Apache. In the summer, we have vacancies for college students to make money for themselves before they go back to school. We have some girls, also. One is a secretary in the tribal office. She goes to school at Arizona State University. We tell them to stay in school four years. It is getting harder on the reservation for two or three years of schooling is not enough and the people realize it now.

We don't have any money for scholarships like the Navajo. We don't have any money. On the San Carlos Reservation, we are trying to show the people there the Indian has got to think for themselves. The Bureau of Indian Affairs think we are helpless and can't do anything for ourselves. Last summer, we had a boys summer camp. We hired an Indian manager and we did very well. We wanted to prove it to the Bureau of Indian Affairs.

Two years ago, the Bureau of Indian Affairs hired a manager, to run the summer camp, from the east. He didn't know anything about Indians. He fouled the camp up and I had to go up and check into it. I got rid of him. Mrs. Ruth Bronson called me in and told me she would withdraw all Public Health aid and the Bureau of Indian Affairs would withdraw their help if I didn't put him back on. In the next few years we hope to get all our help from the Apaches.

We need $50,000 for needy families.
We have fine cattle Associations.
We are setting up money for housing.

[Mr. Mull gave a dynamic and forceful account on what the San Carlos Apaches are doing and plan to do.]

ECONOMIC FACTORS IN COMMUNITY DEVELOPMENT

by

Frank J. Daugherty

ECONOMIC FACTORS IN COMMUNITY DEVELOPMENT

Economics is often a neglected factor in community development. Yes, at times even in the establishment of a community. I cite, for example, the moving of the old village established for decades on the northern shore of Seward peninsula on the coast near the present town of Candle, Alaska. The Eskimos were without fuel, fishing was poor, but work was plentiful in the mines nearby. There were spring floods, poor drainage and much difficulty in landing freight from ships. It was decided by well meaning officials to find another site where there would be fresh water, timber for fuel and home construction, fair trapping and good fishing, yet not too far from the sea so that seals could be used for food and oil. The native population was not consulted.

A model village was built, which included a hospital set on a hill with no hopes of getting freight and supplies up to it. A large school, quarters for medical and educational staffs were provided. No care was exercised in choosing the village site. The area where the hospital and school was built, was glaciated. With no solid foundation, the buildings started to warp, crack and lean at unusual angles. This was very discouraging to the villagers. The payroll was missing. Men who knew mining suddenly found themselves away from their families months at a time, or had to trap for a living. The fur bearing animals were scarce. The result of this experiment was that the families moved back to the original village site.

Community planning must be developed. Economics influence health and health will influence the economic abilities. Economics influence happiness, contentment, schools, progress and unity in community affairs. In the development of a community or betterment of the community, the factor of adequate livlihood must be considered. It is difficult to develop community pride, interest in community progress, participation in such affairs, when the family income is constantly in jeopardy.

In Iraq and in Iran, the successfully developed communities have been where the families had a steady and adequate income according to the standards of their own areas.

I am especially interested in a planned community development that is being done in Africa by a group of doctors from south-east California. They carefully made a study of living conditions in an area where disease, poverty, and superstition were so prevalent that the area was one to be avoided. They chose a site for a model village where drainage was easy and where the water supply would not be contaminated. The homes were arranged in order, and were large and roomy. The homes were built of available stone and thatch by the ones who would use them on plots laid out where each would have an adjoining piece of land for gardening so as to become better fed and not be dependent upon a one crop existence. This village has become a model for students to study. Economics and health were the paramount ideas back of the development.

This project is a joint development of the Loma Linda University Division of Public Health and Tropical Medicine, the Tanganyika Heri hospital, and the government of Tanganyika officials at Dar es Salaam. The tribe is known as Waha people. This tribe lives on a fertile area but have only the barest existence. By raising the economic status, their health can be improved, then schools and more industry established, and in turn a more stable people developed. The site had to be chosen where economic development was possible.

When a district or community is reduced to a meager existance, the incentive of community pride is removed. Development and success is negligible. This in turn is manifest with depressed families. The opposite is true of community development where all are enlisted. This fact is being so ably demonstrated in several countries of South and Central America. This is not a result of extensive U. S. aid or the Peace Corps, but an inward drive by a small leadership of local communities. Again economics is an important factor. When a community can work as a team in cooperation for the common good, then each member of the community takes on new determination to improve his own home surroundings and thus becomes a better workman, a better citizen, more valuable to himself, to his employer, and community. This brings in industry or creates local development as well as a market. Several such instances are recorded in Latin American Report Vol. 5, No. 2.

The economic development of a community must be a part of the community spirit. This will spark other community projects: recreation, health, educational opportunities for adults, cleaner homes, improved streets, yet all this without burdensome taxes. A clean, alert, community attracts business, industry, and people.

In considering the economic influence upon community development, we must not lose sight of the other important factors of successful community development and adult education. The program must be accepted, wanted, and full participation entered into by the community as a whole. The more any program is self instituted the more successful it will be.

In the program carried on in several Latin American countries, Accion is operating in just such a manner. "We are doing this for ourselves." The community must be a part of the development, leadership to come from the community, the operation of any program from the community. The guiding influence can be exercised through the community leaders. Mutual benefit without lavish use of money is a very successful method.

Adult education, community development, and economic stability, all go hand in hand or are interdependent. These three phases must be balanced. If an imbalance is created then either or both of the remaining factors are very seriously affected. In Alaska, a General Education Agent for the Department of Interior in Alaska came to the Arctic to establish schools for the Eskimos. He found them in a starving condition, their natural food supplies having been destroyed by the whalers and the migratory birds diminished by slaughter during their annual migrations to the south.

Three schools were started in established villages, and the reindeer were imported between the years of 1891 and 1902. These were brought from Siberia, and were accompanied by Chuckchee Laplanders. Eskimo families were apprenticed as herders, and were kept in a minimum of supplies by the Federal Government. At the end of a five year term, they had acquired a herd of their own, plus a loan of deer. Due to the feeding habits of the animals, the families followed the deer. Thus the villages were broken up and the schools that had been established were denuded of students. The communities could not develop. The basic need of food and clothing could only be met by a sacrifice of community living. The herders had to become nomadic, defeating the purpose of the schools. Finally commercial interests and missions secured the deer and the Eskimos were pushed out of the picture. They had to move back to the villages in a worse condition than before.

The pattern of transition began later in the Arctic and sub-Arctic, but nevertheless follows a pattern of transition.

Communities, whether very small, very new, very large or very old have always been in transition but of late years, the transition period has been shortened materially by the accelerated times we are forced to live in. "We are living closer to the future than we have ever lived before." Our scientific attitude and the excitement and the anticipation of what man can accomplish, and is due to the knowledge that he can acquire and put to use.

Some of the factors that have been reshaping our old communities and are responsible for the establishment of new communities are of course shaded into each other, but they have definite areas;

1. Industrialization with the new emphasis on automation which means the retraining, even to re-educating, the adults of the community. This industrialization has come to the farm, the farm population to the city with all the problems of a population shift engendered.

2. Transportation and communications and its impact upon our lives, education and possibilities. This effects the lower socio-economic groups very much, such as the Indians and other isolated groups.

3. Sources of power such as were not dreamed of and its impact upon small communities even though isolated. I have in mind the electrification program of several Indian reservations, namely; Navajo, Sioux, Crow, and others.

4. Interurbanization causing the moving of an agrarian rural people to the urban industrial with the new trend of satellite communities around the urban areas.

5. The growth of our economy which is touching and affecting the lives of even the most isolated. This is again reflected in the education of both the young and the adults.

6. Associated closely is the rise of living standards, again a stressed need for adult education.

7. The changing concepts of education of which adult education is being stressed along with the improved curriculum influenced by the great break through in science.

These factors have brought about complex problems such as;

1. Development of special interest groups.

2. Large scale organizations which causes a change in educational needs broadened as never before.

3. The high mobility of our communities with more inherent problems to be solved.

4. Interdependence of communities.

5. Transportation of rural life and the new education. Families no longer work together as a unit.

6. Conflicting values. Labor groups, pressure groups, religious groups, racial groups, social and political groups all influencing our ways. Both the adult and child must be so educated as to judge such values and sort the truths from propaganda.

The real challenge of the education in our communities is to understand the basic principles and values of man's very existence which he will either fall or advance upon.

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